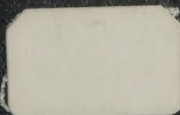


The
Theological School
To-day

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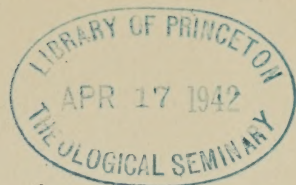


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The Theological School To-day

Addresses Given on the Occasion of the
Inauguration of President Frederick
Carl Eiselen and the Sixty-Eighth
Annual Commencement of
Garrett Biblical Institute



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EVANSTON, ILLINOIS

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Foreword

Garrett Biblical Institute received her charter seventy years ago. Established in order to serve the pressing needs of the church, she has sought ever to adjust her work to the changing demands reflected alike in the problems of Christian thought and in the changing life and tasks of the Christian community. A notable commencement was that of 1924, which marked thirteen years of service by Charles Macaulay Stuart as president and the dedication of the beautiful main building of the Garrett group. But the achievements of this period seem to Garrett men simply to afford the setting for larger tasks ahead. To the leadership of the School in these larger tasks Frederick Carl Eiselen has been called as president, and his inauguration fittingly marks the beginning of the new epoch.

In the mind of the committee in charge the occasion made almost inevitable an inquiry into the general question of training in leadership and the task of a theological school to-day. To this specific question President Eiselen addressed himself in his inaugural. His address is placed first as giving the title to this volume. The other addresses, given by distinguished visiting speakers, follow in the order in which they were given. Bishop Edwin H. Hughes speaks as a student and sets forth a noble tribute to "The Teacher." Dr. Lynn Harold Hough presents the large demand which the present day brings in relation to "The Making of the Prophet." Professor James Moffatt in his "Christian Service" discusses primarily the work of the preacher in serving men through the church. The address by Dr. James E. Crowther deals with the "Essentials of a World Religion," a central matter for religious leaders. Bishop McConnell's commencement address on "Christian Controversy" is a most pertinent consideration of the spirit and aim of religious discussion. An Appendix contains in slightly abbreviated form the addresses given by

representatives of the Board of Trustees, that of Dr. Horace G. Smith at the naming of the Charles Macaulay Stuart Chapel, and the charge to the new president by Dr. John Thompson.

It seemed to the Board of Trustees that the significance of the occasion and the intrinsic value of addresses themselves called for the publication of this material as of interest not only to those immediately concerned but to a larger constituency of the church and to others engaged in the same task of the training of religious leadership. It should be added that Dr. Moffatt's address is reproduced from a stenographic report which it was not possible to submit to the author for revision.

The Theological School To-day

INAUGURAL ADDRESS BY THE REVEREND
PRESIDENT FREDERICK CARL EISELEN,
PH.D., D.D., LL.D.

Higher education in America was born of a desire to furnish to the pilgrim settlers a trained religious leadership. The inscription on the Harvard gateway reads: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." The same determination underlay the founding, late in the eighteenth century, of the first separate theological seminary in America, namely, the Seminary of the Dutch Reformed Church, established in Flatbush, Long Island. During the one hundred and fifty years since that time schools for the training of Protestant ministers have steadily increased in number, until there are now in the United States more than one hundred and thirty institutions that may be classified as theological seminaries.

The same motive inspired John Dempster, the father of theological education in the Methodist Episcopal church. Says his biographer, Professor Bannister, "While John Dempster was a presiding elder he was unusually exercised with the greatness of the preacher's work, with the need of more workmen that need not be ashamed, with the need, too, of schools for special training with reference to this work; and the impression deepened and was wrought, while he was in South America, into the purpose of devoting his powers, when he should return, to the building

up of special training schools for the ministry." The opportunity came when he was appointed a professor in Newbury Seminary, Vermont, where a department of Theology and Sacred Literature had already developed into a distinct school, known as the Newbury Biblical Institute, of which Professor Dempster soon became the guiding spirit.

In 1847 a Biblical Institute was opened at Concord, New Hampshire, with John Dempster as its president. Twenty years later this Institute was removed to Boston and reorganized as the Boston Theological Seminary. It became, in 1871, the earliest department of Boston University, and has since then been known as the Boston University School of Theology. When the Concord Biblical Institute had become fully established, Dr. Dempster left for the west, with the full determination of establishing a series of similar institutions across the continent. The first of these was Garrett Biblical Institute. The current catalogue of Garrett opens with this statement: "Garrett Biblical Institute, the oldest theological school in the Middle West, was founded to meet the need for trained leaders in the work of the Methodist Episcopal Church in this great territory." Evidently for the founders the fundamental task of the theological seminary was the training of effective leaders in the work of the church.

Before the place and function of the theological seminary can be defined or discussed in greater detail, it is necessary to raise two or three preliminary questions: What is the work of the church? What type of leadership is needed? Moreover, a definition of the function of the church presupposes an answer to the even more fundamental question: What is the nature and function of religion? More specifically, what is the nature and function of the Christian religion? Again, since the theological seminary is only one of several types of institutions of higher learning, some may be disposed to raise a third preliminary question, namely: What is the place of the theological seminary in the system of modern higher education?

Let us then, by way of introduction, briefly consider these three preliminary questions:

What is religion? Recent definitions of religion have

stressed two points which in the past have not always received sufficient emphasis. In the first place, it is coming to be almost universally recognized that religion in general, and the Christian religion in particular, calls into play the entire personality. The Christian religion is not exclusively, or even primarily, a state of emotion or a system of doctrine, or a set of laws and regulations regarding conduct. The Christian religion is more than any one of these; indeed, more than all combined. Christianity is loyalty of the entire personality, thinking, feeling, willing, to God as revealed in Jesus the Christ. It is the self-identification of the entire personality with Christ.

Again, it is coming to be recognized more and more that religion has to do, not only with the relation of man to his God, but also of man to his fellows; the fundamental law of the Christian religion is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Religion, therefore, has rightly been defined as "man's consciousness of relation to his larger environment: (a) his *feeling* of relation to God and to humanity; (b) his *thought* about these relations and their consequences; (c) the *action* resulting from this feeling and belief."

On the basis of this definition of religion, what is the function of the church? Is it to evangelize the world, as suggested in the popular watchword of a generation ago, "The evangelization of the world in this generation"? Is it to save souls from the wrath to come, to enjoy eternal bliss? Is it to build up a local organization consisting of men and women of congenial spirit, or to increase the membership and influence of the denomination as a whole? Is it to conserve doctrines and creeds and to secure the assent of men and women to them? Rightly interpreted, all these are worthy objectives, and suggest important elements in the work of the church, but unless all these objectives are regarded as means to an end, rather than as ends in themselves, the church is bound to fall far short of her God-given opportunities in this day and genera-

tion. The fundamental task of the church is to co-operate in the building of a new world order, a world order permeated by the spirit of divine truth and righteousness. Efforts in this direction will produce permanent results only if they are based on religion; for religion alone can create the ideals and furnish the dynamics which must be at the heart of any effective program of rebuilding the world. To supply this central element is the supreme task of the church.

This definition of the task before the church suggests the type of leadership needed in the work of the church, and, in turn, the type of training the theological seminary should offer. The members of every church and congregation have a right to expect their minister to be an effective preacher, a wise teacher, and a sympathetic pastor, but, if the function of the church is as comprehensive as suggested above, the activities the minister must direct cannot be confined to the members of his church. There are responsibilities and duties toward outsiders which cannot be met by preaching alone. Think for a moment of the modern city church, with its schools, clubs, leagues, entertainments, and various hospitalities. By directing these the minister may enter into the larger life of the community and be of service to many who have no vital relationship to the church.

The opportunities of the modern minister as a leader of religious activities are even more comprehensive. The minister may become, and indeed should become, the leader, or at least, the inspiration of all movements and agencies for the social betterment of the community. Nothing which, directly or indirectly, affects the well-being of men, lies outside the sphere of ministerial interest and activity. However, permit me to express the conviction that if the minister approaches these responsibilities simply as an economist, a social reformer, or a settlement worker, he is bound to fail. I fully agree with the writer who says, "The mission of the church is first of all to the souls of men, and if it degenerates into an annex to a labor union, an employment agency, or a charitable society, people will fail to see why they should join the annex rather than the main body. The church may co-operate with these

agencies, as with every good work, but it should remember that its chief work is spiritual."

What is the place of the theological seminary in the program of ministerial training for these manifold activities? President Walter Dill Scott, in an article entitled, "Discovery of Truth in Universities," after calling attention to the remarkable contributions already made and yet to be made in the realms of physical and biological sciences, continues: "The most fruitful researches during the twentieth century will probably be conducted not in the natural sciences, but in the social sciences. We are at last coming to see that the proper study of mankind is man. We are beginning to direct our researches to the whole life of mankind, to the nature of man as a social and political being, and to the achievements of man recorded in languages, literature and institutions. There is recognized a need for a thorough rewriting of all our texts on History, Economics, Politics, Sociology, Psychology, Æsthetics, Pedagogy, Ethics, and Religion." The conditions demanding these new developments he describes thus: "Men are not now working together happily and effectively. There is said to be a lack of control in the home, restlessness in the school, apathy in the church, shirking in the shops, dishonesty in the counting house, graft in politics, crime in the city, and Bolshevism threatening all our institutions."

Professor Elwood, who for many years has been vitally interested in the solution of problems growing out of peoples living together, closes his significant volume entitled "The Social Problem" with these words: "Practically the solution of the social problem depends upon the finding and training of social leaders The university produces experts in law and medicine, in agriculture and engineering, but experts in dealing with the problems of human living together, very rarely. Yet these experts are the ones most needed at the present time if western civilization is not to perish through its failure to solve the social problem. Will the universities of the western world awake to their responsibilities for providing social leadership?"

But, is it not true that religion is the only adequate basis for establishing harmonious human relationships?

President Coolidge, in one of his most significant utterances, asserts: "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen." In other words, the great need is for social leaders with a religious vision, or religious leaders with a social vision. To train these leaders is not the task of the college alone, or of the graduate school alone, or of the theological seminary alone. It calls for the fullest co-operation on the part of all three, college, university, and theological seminary, each institution making its own characteristic contribution to the total program of preparation.

Whatever differences may exist between the ministry and Law, Medicine, and similar professions, the ministry has become in a real sense a profession, and the theological seminary is a professional school as truly as is the Law School or the Medical School. The theological seminary, therefore, is not a substitute for a College of Liberal Arts, or for the non-professional school of research. The primary aim of the college has been defined as the development of character or personality; that of the graduate school of research as knowledge, and that of the professional school as skill in the application of both character and knowledge. Undoubtedly these definitions contain elements of truth. On the other hand, if interpreted narrowly, they are by no means the whole truth. The theological seminary, like other professional schools, cannot neglect the development of a strong, well-rounded character; for the professional man, be he lawyer, or doctor, or minister, must first of all be a man of high, noble character. Nor can the theological school afford to minimize the importance of knowledge, for the greatest skill is skill born of the widest possible knowledge. Nevertheless, the ultimate aim of the theological seminary should be the training of the prospective minister in the skillful use of all he is and all he knows in and for the Kingdom of God. Therefore, the great problem

confronting the theological seminary in every generation is so to adjust its curriculum that its graduates may be prepared to meet effectively the legitimate demands made upon them by the church and society in the age in which they live.

Does the theological seminary of today furnish sufficient opportunity for adequate ministerial training, that is, training which will qualify the minister for the manifold activities of the church? If we had to accept at their face value the severe criticism urged against them, the doors of our seminaries might better be closed. There seems to be a widespread notion, one theological professor has said, that "we are dealing largely with the past, with dead issues, that we are fighting over in mock tournaments the thrilling theological prize fights of the dead centuries, treading the arid sands of mediæval scholasticism, leisurely sitting down for recreation, occasionally to split hairs with Anselm or Thomas Aquinas, and watch imaginary angels dance on hypothetical needlepoints, and anon to arouse the artificial fervor over antiquated controversies that once rocked the civilized world so violently, but no longer stir even a slight tremor in all Christendom, except maybe very occasionally in the innocuous gymnastics of a Monday morning ministers' meeting, when we run out of real sensations."

A generation ago this criticism may have been justified in some instances, and may still hold good of a few theological seminaries; yet, no one who knows the outstanding theological seminaries as they are at present can believe that they deserve this criticism. They are awake to the new demands upon them, and are making diligent effort to meet them, even though they have not yet attained perfection.

How, then, may the theological seminary discharge its obligation to the present age?

First of all, let it be remembered that the primary contact of the seminary with the church and the outside world is through its students and graduates. Consequently, it must make its most direct, as well as its most significant, contribution through these same students and graduates. This does not mean that the seminary should be satisfied

with what it can do for the men within its halls. There are ways of service, both numerous and varied, which as yet have scarcely been realized, though here again, the approach will be largely through those who already occupy positions of religious leadership. For instance, theological seminaries might well make their libraries more useful to Alumni and other ministers in the active work. They might make increased provision for extension courses: where possible, through extension classes for ministers and other religious workers; in other instances, through lectures at conferences and other ministerial gatherings. There is also a need of correspondence courses for both undergraduates and graduates, and the production of literature, both in periodical and book form, for the discussion of theological and other subjects of interest to ministers. Again, the theological seminaries, either separately or in a group or in groups, might render important assistance to ministers through the organization of a bureau, or bureaus, of religious and social research to which ministers throughout the country might turn for information regarding facts and conditions as well as for counsel. These are some of the ways in which the seminaries may serve the church and the world directly, and I fully appreciate the need for and importance of this service. Nevertheless, at this time my chief interest is in the work of the seminaries for and with the student body.

Moreover, the seminary, in order to meet adequately its obligation to the students, must remember that its function is to teach students, not subjects. The student must be at the center of the educational program; subjects, courses, and all other things must be, not ends in themselves, but means to an end—the end being the training of the students to the highest degree of effectiveness in their life work. The charge has been brought against the Sunday School of the past that its primary interest was in the subject matter to be taught, rather than in the children to be trained in Christian motives, attitudes, and activities. This criticism, in so far as it may be justified by the facts, directs attention to a serious weakness, and I am afraid that a similar accusation might possibly be brought against some of the seminary teaching of the past, if not of the

present. I am confident that the student and not the subject matter should be supreme; that the training of the student for his life work and not the teaching of subjects, or the impartation of knowledge, should be the supreme objective in the theological educational program.

The question presents itself concretely in this fashion. If a student comes to the seminary filled with a passion to be a true minister of the Christian gospel, to interpret the ideals of divine righteousness, and to apply them to all human relationships, and, moreover, with a desire to teach others how to vitalize these ideals in individual, social, national, and international relationships; if this be the object that brings the student to the seminary, what has he a right to expect from the school? Or, to put it in another way, what kind of training has the church a right to expect that prospective ministers will receive, in order that they may make the largest contribution toward the Christianizing of modern life in all its varied and complex aspects?

In the light of what has been said regarding the function of the theological seminary, it may be accepted as self-evident that the seminary should help the student to acquire a knowledge of ministerial technique. Out of the experience of the past have grown certain convictions as to methods and organizations through which the manifold tasks of the church may best be accomplished. The concrete expressions of these convictions are seen in the various types of services and organizations in the local church, as well as in the more complicated organizations and boards of the church as a whole. It goes almost without saying, that a seminary fails in its purpose if it does not offer instruction that will furnish to the student a knowledge of these methods and organizations, and, what is of equal importance, practical training under competent supervision in the use of these methods and the administration of these organizations. The student is entitled to instruction and training in the construction and delivery of sermons and the conduct of the various church services; in the nature and methods of evangelism; in the organization and administration of the manifold enterprises of the local, as well as the general church; in the aims, objectives, methods,

organization and administration of Religious Education in all its many phases and relationships; in short, in everything that promises to make him and the church an active, intelligent and efficient force for righteousness in the lives of individual men, the community, the nation, and the world.

A word may be said here regarding the importance of Religious Education. At the present time few would agree with the contention of a speaker who about twenty years ago insisted that Sociology and Pedagogy have no place in the theological curriculum; and yet in some quarters there still is doubt as to the proper place and function of Religious Education. Thus, not so long ago, a speaker suggested that Religious Education "is concerned mainly with the popularizing of religious ideas in the Sunday School, and its objective is either the children or the more simple minded among the adults." He continued, "Now there is no question that all this new machinery of pedagogy, adolescent psychology and the like is a very welcome advance, but it is clear that it is most useful in the case of backward children; in the case of brighter children the older methods need no improving upon."

It is, of course, erroneous to assume that Religious Education confines itself to children; for the teaching function of the church in its relation to all ages is increasingly appreciated. Nevertheless, it is true that the proper religious training of childhood and youth is one of the most effective means of establishing and extending on a firmer basis the Kingdom of God on this earth. Says Dr. Poole, of London, in an address delivered at the Convention of the World Sunday School Association held in Glasgow, in June, 1924: "Give us the unspoiled child of this generation to train in the ideals of the common good, and we will give you back a world of brothers in a single life time. The rule of Christ in the lives of men is the basal line in Religious Education for today. Our prevailing social order has been based on self-interest and has been utterly un-Christian. Until competition is replaced by co-operation, and self-interest by service, there can be no healing for the nations. There is no true self-realizations save in self-development for the service of human brotherhood.

The supreme task of the new religious education is to reach the world's children with a teaching program that will produce a new generation motivated with the co-operative urge instead of a competitive one. We must have a race of comrades and brothers instead of a race of rivals and victors."

"In hearts too young for enmity
There lies the way to make men free;
Where children's friendships are world wide,
New ages will be glorified.
Let child love child, and strife will cease,
Disarm the hearts, for that is peace."

A knowledge of technique is essential, but it is by no means the only thing that is essential. Sometimes the question is asked: Are the theological seminaries to be centers of practical training, or are they to be seats of learning? Anyone who in this connection even thinks of "either—or" has no adequate appreciation of the seminary's task. Some years ago a student about to graduate made this statement in class: "If I had my course to take over again, I would take more courses in Psychology and Public Speaking, and fewer in Bible and Theology, for it is more important to know how to put the message across than to have something to say." Experience has probably taught this man better; for, though one of the most significant contributions of the minister to the church and the world will continue to be his message, surely the content of this message is of more consequence than its form, important as the latter may be; and the seminary must aid the student to find and understand this message, its content, its source and its power. This involves, among other things, a proper appreciation, interpretation and use of the Bible, and of those fundamental doctrines and truths which have been the mainspring of human progress for centuries and millenniums.

It may not be out of place to sound a warning in this connection. No sane man can deny that conditions at home and abroad present serious problems and perplexities to the church, problems growing out of the rapid material development, without its proper evaluation and adjustment

on the basis of eternal principles of truth and righteousness. These problems are found in all human relationships, the home, the church, the school, industry, politics, international relations. Surely, it is not strange that in the presence of these perplexities, modern programs of education, including ministerial education, should place an ever-increasing emphasis on practical methods of doing things. But, while this practical emphasis is quite justifiable, the modern tendency is not without its dangers.

(1) There is danger, for instance, of a one-sided development, of producing a smooth-working machine when the primary goal should be the producing of a man. Are there not some who would transfer the spirit of Pervus DeJong, in "So Big," to the realm of theological training? "Reading and writing and figgering," said DeJong, "is what a farmer is got to know. The rest is all foolishness. Constantinople is the capital of Turkey, he studies last night, and uses good oil in the lamp. What good does it do a truck farmer when he knows Constantinople is the capital of Turkey? That don't help him to raise turnips."

(2) There is inherent in this present emphasis on doing things a danger of drifting without clearly defined ideals and convictions; and yet it is still true that devotion to a great cause or ideal makes a great life, while the absence of an overpowering ideal or conviction means a dwarfed life. Is not the secret of Lincoln's success to be found in the overpowering dynamic of a great ideal? Speaking of the slave power he exclaimed on one occasion, "Broken by it, I, too, may be! Bow to it I never will. . . . Here, without contemplating consequence, before High Heaven and in the face of the world I swear eternal fidelity to the just cause, as I deem it, of the land of my life, my liberty, and my love."

(3) There is also danger of overlooking the fact that even a minister, in order to do his best, must first of all *be* his best. Anything less than the best in personality and character is a peril to the church. Owen Wister makes the chief character in "The Virginian" say, "I tell you this; a middling doctor is a poor thing; a middling lawyer is a poor thing; may heaven save us from a middling minister." This applies not only to the minister's professional

skill, but even more to his manhood and personality. The church today needs and needs badly as leaders of its great enterprises not only men whose professional skill is developed to a high degree of perfection, but even more symmetrical and well-rounded men, men of ideals, men of character. Consequently, the task of the seminary is to make the student a stronger and better man physically, intellectually, morally, and spiritually.

The minister, no matter how well trained in technique, cannot be permanently or constructively effective unless he also has the most severe and thorough intellectual and scholarly training. As someone has put it, "If history has taught us anything, it has taught us that within western civilization the priest is not likely to be effective if he is not a scholar too." What I should like to emphasize, therefore, is this: If the theological seminaries are to discharge their obligation to the present age they must teach the student to think, to think clearly, to think constructively, to think persistently, to think courageously. This applies, first of all, to thinking in matters religious and theological. Generations gone by, for the most part, accepted without question inherited doctrines and creeds as embodying in unchanging form the faith and truth once delivered unto the saints. Hence the supreme demand was to instruct the prospective minister in the doctrines accepted by his particular denomination. At the present time theological education is less simple, for the theological seminary must now reckon with the scientific spirit, which is interested not so much in theories, doctrines, creeds, as in the great facts behind these doctrines and creeds. That means that the teacher of theology cannot be content with securing the intellectual assent of the student to the doctrines of the church or to the ideas of the instructor or of the text book; he has the much more delicate responsibility of guiding the student in the examination of the foundations of the faith, without hiding, denying, or minifying any relevant fact, and in the building, upon personal experience, of a creed that will give stability and prevent vagaries in thought and life.

It does make a difference what a person believes. "As a man thinketh in his heart, so is he." No one, for in-

stance, can read the life story of Isaiah in the light of his inaugural vision without becoming convinced that the truths which impressed themselves upon his mind on that occasion, especially with reference to the nature and character of Jehovah, were the dominant influences throughout his long prophetic career. His thought concerning Jesus of Nazareth made a fundamental difference in the attitude and activity of Saul of Tarsus. Dominated by one view, he was a persecutor of the church; under the inspiration of another he became the chief promulgator of the new faith. The chief inspiration of Martin Luther was his conviction regarding the nature of faith and salvation, and the function of the church. All this means that consciously, as well as unconsciously, the conduct of the individual, the group, the nation, the world, is determined by thoughts, beliefs, convictions, which have become a part of the intellectual equipment.

There was a time when the minister was the recognized intellectual leader of the community. The universalizing of education has changed this; and yet, if the minister, the church, and religion are to retain a vital significance, the minister must regain, at least in some realms, his intellectual leadership. What is religion? What is Christianity? Why should Christianity be accepted as the best religion? What may I believe concerning God, the Person of Jesus the Christ, salvation, life after death, prayer, the church? And what about the Bible? What of its origin, its inspiration, its authority, its present day value and use?

The present is sometimes called an age of doubt. Unquestionably the statement is true regarding the attitude toward certain formal beliefs and institutions; but on the other hand there never has been more interest in or inquiry regarding the fundamental verities of the faith. Men can live without settling all questions, but is it possible to build a Christian character, a Christian community, a Christian world, except upon the foundation of at least a few clearly defined convictions? Where may the people turn for guidance in these days of flux, if not to the man who occupies the position of leadership in the church?

This imposes upon the theological seminaries the obligation of helping prospective ministers to think clearly and

fearlessly in the realm of religion and theology, in order that they, in turn, may help their people to think clearly and courageously. This does not mean that the preacher should fall into the habit of which a good old woman complained in these words: "So many of our preachers nowadays have nothing else but arguments. They argufy about everything, and do you know, really one does get tired of having everything argued." Nevertheless, there is room in preaching for affirmation, for instruction, and even for argument, so that men may know what they believe and why they believe it. The emphasis of instruction and training in sound theological thinking does not mean the assumption of labels, the promotion of controversy, or the alignment in hostile camps. "We have reached a time," said the late President Little, "when it is more comfortable to be crazy than to be sane, a time in which the two great idols of civilization, the brazen god up-to-date and the wooden god out-of-date divide between them the babbling multitudes." In the interest, not of division, but of union; not of controversy, but of harmony, I am pleading for clear thinking on the part of the people as well as of their leaders.

It is, however, not only in the realm of theology that there is need of clear, steady and courageous thinking. My predecessor, President Stuart, in his inaugural address declared it to be his purpose "to show that it is to the theological seminary we must look for the leadership which will make sound doctrine operative in the affairs of society and in the life of the world." Far be it from me to minimize the necessity of individual regeneration; for the permanency of all external and social changes is conditioned by an inner transformation of the individual; nevertheless, the social gospel also is an essential part of the Christian message. Indeed, "if Christianity is not applicable to men in their corporate capacities and in their larger social relations, it will not be operative long in their strictly individual affairs." But, granting that the minister is to have a share in the Christianizing of politics and industry, does he not need to know something about the present political and industrial situation? If he is to contribute to the destruction of war and the establishing of a reign of

brotherhood and good will, does he not need to know something about the factors that breed international and interracial suspicion, hatred and strife, as well as about those other factors that promote confidence, good will and peace? Consequently, the seminary must help the student to a proper evaluation of current events in the light of the principles of Christian ethics and a clearer understanding of practical methods of achieving a Christian economic order, and of establishing Christian standards in national, international and interracial relations.

In principle this position is almost universally accepted, but I fear the churches, the ministers, and the seminaries have too often contented themselves with generalities. No doubt the supreme need is that the spirit of Jesus should permeate the whole of life, but from every direction comes the demand that the church be more specific and point out in detail how and where the spirit of Jesus may be applied. In industry, for instance, what is the Christian view regarding collective bargaining, a living wage, an eight-hour day, injunctions against strikes, the protection of the worker while at work, child labor, the employment of women, profit and management sharing, and other questions of a similar nature? True, these are economic questions which cannot be settled by quoting texts in church; they must be determined by experts in the light of economic facts and forces; but is there not also a religious and ethical aspect to these questions? Is there not a religious and moral atmosphere in which the slightest personal advantage appears mean and contemptible, if there is a shadow cast upon it by even the smallest injustice to a fellow man? And is it not the business of the minister and the church to create this atmosphere, in which men will show Christ-like consideration for their fellows, in which the general good is exalted above private gain? When this atmosphere is created, then and not until then, these economic questions can and will be settled in a manner that will not be a reproach to our Christian civilization.

That he may meet this responsibility the minister must know not only the principles of the Christian religion, but also the facts regarding modern industry; and if he does not get this knowledge earlier in his educational career,

is it not the task of the seminary to help him secure it before he enters upon his ministerial responsibilities? The ministerial student should know modern industry both in its historical development and its dominating principles and aspirations. To illustrate, R. H. Tawney in "The Acquisitive Society" writes: "A society which aimed at making the acquisition of wealth contingent upon the discharge of social obligations, which sought to proportion remuneration to service and denied it to those by whom no service was performed, which inquired first, not what men possess, but what they can make or create or achieve, might be called a functional society, because in such a society the main subject of social emphasis would be the performance of functions. . . . At present we live in an acquisitive society in which the whole tendency and interest and preoccupation is to promote the acquisition of wealth." Granting the accuracy of this statement, can modern industry be considered in harmony with the principles for which the church stands, and if there is a conflict, what can the minister do to bring modern industry under the sway of the Gospel he is commissioned to proclaim? The pull is, as ever, to one extreme or the other, to maintain the *status quo*, or to overthrow everything that is. Here, again, the true solution may be somewhere between the extremes. To find his own way amid the conflicting theories and claims is no easy matter, nor is it easy to direct others in the way in which they should go.

What is true of the industrial situation is also true in the realm of interracial and international relations. It is a relatively simple matter to point out shortcomings, to criticize wrongs, and even to hold up Christian ideals; but unless the minister can assist in the formulation and execution of a constructive program he will fall far short of the real possibilities inherent in the ministerial office. All this means that if the seminaries are to discharge their obligations in the present world situation, the training they offer must go beyond administration, organization, methods, program, technique. It must teach the student to think, to think intelligently, to think sanely, to think fearlessly, concerning the world in which they live, the conditions in which they must do their work, the problems—personal,

social, industrial, national, international, interracial—which they must assist in solving, and the specific ways in which the Christian religion may become operative in the life of the whole world.

In the remaining time at my disposal I desire to emphasize one additional aspect of ministerial training, namely, the development of those qualities and characteristics which are sometimes summed up under the term “spiritual.” The effective minister of the twentieth century undoubtedly must have a keen, well equipped and well trained mind; but surely Rabbi Cohen is right when he asks, in an address delivered many years ago before the Jewish Theological Seminary Association of America, “Is there not something yet more needful, something without which learning is sterile, logic and eloquence but stumbling blocks? Is not simple faith more to be desired in our leaders than any and all other qualities or requirements?” He continues: “The people are an hungered and athirst for the knowledge of the living God, and too often there is none to satisfy them You cannot reach this God through the intellect alone, you cannot preach this God to the intellect alone. . . . If a man feels not the truth of religion, if he knows not the living presence of his Father, how can he inspire in others the sentiment he lacks, or bring others to see the light that shines not in his own soul?” And he closes the address with this appeal, addressed to the president and members of the faculty: “Make your pupils learned scholars, imbue them with the love of knowledge, train them in the arts and graces of expression; but before all, and above all, and beneath all, make them believers, believers that are not ashamed to bear witness to their faith.”

Whatever else may be required of the modern minister, he should never forget that primarily and preeminently he is, like the Hebrew prophet of old, an interpreter of God and of his will to the day and generation in which he lives. These prophets possessed certain spiritual qualifications which to my mind account in large measure for the impression they made upon their own day and generation, as well as for their permanent significance in the religious history of mankind. Moreover, the more

intimately I come to know the Hebrew prophets, the stronger grows my conviction that the modern minister may learn much from these ancient men of God regarding his own qualifications for the ministerial office. It may be the realization of this fact that is responsible for the somewhat inadequate designation of the theological seminaries as "schools of the prophets."

Let me indicate briefly a few elements in the qualifications of the ancient Hebrew prophets. (1) These prophets were men of vital religious experience. They saw God and lived in close personal fellowship with him. The truth took hold of their hearts and lives, and only because they saw and felt and experienced and lived, did they burn with a divine enthusiasm to make their contemporaries see the same visions, experience the same life, and realize the same ideals. (2) The prophets were holy men, holy in both senses in which the word is used in the Old Testament. They were, on the one hand, set apart, consecrated, wholeheartedly devoted to God and his service; he and his cause had first claim at all times. They were, on the other hand, morally pure; their lives were clean and in accord with the highest ideals they proclaimed. They sought to reflect in thought, word and deed the character of God as apprehended by them. (3) The prophets were inspired with the deep consciousness of a divine call: "I have appointed thee a prophet." Furthermore, they proved supremely loyal to their call and to their convictions. Hardship could not dim their consciousness; opposition could not quench their ardor; danger of death itself could not swerve them from their purpose. (4) The prophets looked upon themselves as free and independent moral beings, with a definite responsibility for the results of their labors. They knew that their own faculties and powers were not superseded by powers and faculties from without, but that they must make diligent use of their own talents. At the same time, they were deeply convinced that they could achieve results only through real divine co-operation.

Are these qualities needed in the minister of to-day? Can anyone doubt the importance of the vision and the living experience of God? He who has not a sublime spiritual vision of God and a living experimental hold on the truth

he proclaims and urges others to apply and to live, is not the person to grapple successfully with the perplexing problems that confront the church and the minister to-day. And how great is the need of holiness in the two-fold sense of the term! The consecration of all time, all strength, all thought, the whole being, to the cause of Him whose representative and co-worker the modern minister is! There must also be moral purity and integrity, purity in body, mind and spirit. It is a blow to the cause of God whenever one who is looked upon as a representative of God swerves from the way of rectitude. And surely the conviction of a call is not to be despised, not necessarily an audible call, such as was stressed by a former generation, but the deep, gripping conviction, however produced, that the minister is in the ministry because there he can render the largest service in harmony with the divine will and purpose. More important, even, is consistent loyalty to this conviction. Once more, the modern minister should have a sense of responsibility for the results of his efforts. He should labor as if everything depended upon himself, relying at the same time with sublime faith upon the divine co-operation as if everything depended upon God.

Is it a part of the theological seminaries' responsibility to assist in the development of these spiritual graces and characteristics? It may possibly be taken for granted that the men entering a theological seminary have made the great Christian decision, and, consequently, that it is not one of the functions of the seminary to produce a conversion experience in the newcomers. Nevertheless, is it not true that young men entering the seminary come with the expectation of finding there help in their own personal religious life? A graduate of a seminary other than Methodist, in the class of 1924, opens an article entitled, "What the Seminary Does for a Man's Religion," with this paragraph: "A short time ago a professor in a theological seminary asked his class upon what qualifications they believed men now entering the ministry are most apt to base their choice of a seminary. Do such men want to find first of all practical knowledge of the problems which the church faces to-day? Are they looking for a solution of intellectual problems? Do they desire practical instruc-

tion in preaching, teaching, or administration? Or are they looking for a place where they believe their religious convictions will be strengthened and their consecration deepened by a true Christian fellowship and a fuller devotional life? The answers of the class showed that men come to the seminaries to find all of these things, but the majority held that the determining factor in most cases is the desire to find a seminary where a deeper spiritual life and a fuller message will be found through the piety and enthusiasm of those with whom a man comes in contact." —(*The Christian Work*, Nov. 15, 1924).

Do the seminaries consider this an essential phase of ministerial education? Do they apply themselves in all seriousness to the proper discharge of their obligation in this matter? Dr. Kelly sums up the results of his investigations on this point in these words, although he admits that the replies received may fail to do justice to the seminaries: "The executive officer of one seminary reported that his faculty members were 'presumably Christian gentlemen'; another reported 'not interested'; and a third asked why the seminary should concern itself with such matters. At the other extreme, one seminary reports three required chapel services daily. No fewer than 120 seminaries gave information on the methods which they had found successful in promoting the spiritual life of the seminary. These replies indicate that the chief dependence of the seminary in meeting this phase of their responsibility is in prayer. Prayer, individual and in groups of varying kinds, is mentioned by no fewer than eighty seminaries. Other agencies in order of frequency in the schedules are 'the chapel,' 'personal work,' 'special services,' 'student societies,' etc. Evidently not so much effort is put forth with individual students as with groups; but of seventy-five seminaries that report some such effort, forty-one make 'personal interest and work' prominent, while others mention 'conferences,' 'prayer,' the seminary 'atmosphere,' 'volunteer religious work,' etc. Several seminaries have professors or lecturers on personal evangelism."

If the development of spiritual gifts and the promotion of the spiritual life of students is an essential part of the seminaries' task, how may this responsibility be met?

Of course, when it comes to detailed and specific methods, each institution must wrestle with the problem in its own way. Nevertheless there are certain general suggestions which may apply to all.

First: All members of a theological faculty may be expected to be Christian gentlemen, interested in the personal religious life and problems of the students; and yet, might there not be appointed one specially qualified person to maintain intimate personal relations with the students in spiritual matters? "He should satisfy himself in a tactful way that each student is forming and maintaining the habit of private prayer and meditation, and he should give definite advice and guidance not only in public addresses, but also in private conference with individuals at frequent intervals."

Second: The use of the ordinary and generally recognized means of grace should be encouraged. The study of the Bible constitutes one of the important subjects in the theological curriculum, but the classroom study cannot put the primary emphasis on the direct, personal, devotional message; and yet, unless the Bible is studied with this end in view, it will fail to enrich and quicken as it may the spiritual life of the reader. Prayer, also, has been proven by the centuries an unexcelled means of promoting Christian experience and life, and students must be made to realize that with all the changes in point of view and psychological interpretation, prayer is still a unique source of life, vigor, insight, and inspiration. There are many books, in addition to the Bible, which are of real devotional help. Would it not be a fine thing if students could be persuaded always to have in a convenient place some book especially adapted to the enriching and strengthening of the individual spiritual life—and to use it? Again, there is not as much of intimate, religious, devotional conversation as there should be. Students indulge in plenty of theological discussion, much of it enriching and helpful; but why not, without cant and the superficial use of pious phrases, also do the other thing, and carry on sincere, religious, devotional conversation?

Third: Probably every seminary makes provision for one or more services of a distinctively religious nature. I

doubt that attendance upon these services should be made obligatory; but they should be made so attractive and helpful that a student would consider absence a distinct loss. My own conviction is that the chapel service should be maintained as a service of devotion. In addition to the regular services, other periods, such as retreats or quiet days, may well be set apart for meditation and prayer.

Fourth: The entire seminary program should co-operate to make the student a stronger and better man, not only intellectually, but also morally and spiritually. The intellectual discussion of the Bible, of religion, of God himself, does not necessarily produce a stronger personal faith, but under the proper direction of men who understand the personal problems of students and sympathize with the perplexities arising from the wider knowledge and the newer point of view, these discussions may and should become channels through which the individual life may become richer, fuller, and more Christ-like.

Having said all this about the need and the methods of meeting it, it becomes necessary to state that even with the best efforts, it is impossible for the seminary alone to determine the spiritual growth of its students; for that depends in the last analysis upon the student himself. The faculties and the student bodies should keep this fact in mind, not for the sake of relaxing efforts, but of avoiding disappointment, and, especially on the part of the students, criticism of the seminary, the curriculum, or the faculty, for failing to supply something which no curriculum or institution can supply. If students who enter the seminary come in the quest of a deeper spiritual life, they must take the first steps in that direction. Neither they nor the faculty should expect the curriculum of itself to supply it. Both must co-operate to find, and when found, to use all the methods and means that will send the men from the seminaries with a keener sense of God, a stronger and more vital hold on the fundamental verities of the Christian faith, and a deeper and more whole-hearted consecration to the work to which in the providence of God they are called.

Seventy years ago Garrett Biblical Institute began its career as a school for the training of ministers with four

students; during the past academic year the enrollment was 421. May we not accept this remarkable growth as an evidence of approval and of recognition that the institution, by adjusting its curriculum to ever-changing demands and conditions, while remaining supremely loyal to its original purpose, has succeeded in meeting the expectations of its founders, its supporters, and of the Church? All hail to the leaders of the past, from John Dempster to Charles Macaulay Stuart! But, after all, the successes of the past years cannot be credited to any one man or any small group of men; they are the result of hearty and enthusiastic co-operation on the part of Alumni, students, Trustees, Faculty, and friends, to all of whom we reverently acknowledge our debt. They have made Garrett what it is to-day.

The task in the days to come will not be easier, nor the problems less perplexing; nevertheless, I am looking into the future with implicit assurance, for I am convinced that the new administration will be blessed, as have been blessed the administrations of the past, with the quiet confidence and ready responsiveness of all who are interested in the largest usefulness of the institution. Is there any reason why, with this sympathetic and energetic support, the future contributions of our beloved school to the building of the Kingdom of God should not be even more significant than the most glorious achievements of the past? To the realization of this hope I pledge my time, my strength, my all. Now, as I assume in this formal manner the heavy responsibilities with which I am charged, I ask in all sincerity for your sympathetic co-operation, your good will, your prayers; for I feel, as did Abraham Lincoln, on assuming the Presidential office in the disquieting days of 1861: "I am sure I bring a heart true to the work. For the ability to perform it I must trust in that Supreme Being who has never forsaken this favored land. . . . Without that assistance I shall surely fail; with it I cannot fail."

The Teacher

BACCALAUREATE SERMON BY THE REVER-
END BISHOP EDWIN HOLT HUGHES,
S.T.D., D.D., LL.D.

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Galatians 6:6.

You will, first of all, dear friends, note the peculiarity of this text. It reverses all our habits and expectations. We would anticipate that the Apostle would say, "Let him that teacheth communicate unto him that is taught in all good things." Instead he turns the process in the opposite direction. Teachers are supposed to be made for scholars, but here scholars are made for teachers. The stream of benefit once flowed from the mind and heart of the teacher over to the mind and heart of the pupil, but now Paul bids the stream flow the other way. We may surmise that he is thinking, primarily, of material support for the teacher; yet the context does not make the limitation, while the immediate language itself broadens out until it asks the scholar to render back to the teacher "all good things." It is much as if he had written, "Be good and helpful to your teachers. Return to them in some coinage, or in all worthy coinage, principal and interest on the investment they have made in you."

The word is too fine and suggestive to be neglected. There are not many occasions when it could be amplified with propriety and profit; but it surely comes to our Kingdom for such a time as this. Custom prescribes a sermon for Commencement Sunday; and somehow the precedent is so fitting and sacred that not even secular institutions care to take it from their programs. Could there be any better time to think of "the Teacher"?

It is an adventurous subject. It is safe to say that none of you have ever heard it presented either in bac-

calaureate sermon or in an address for the graduation hour. The students receive their portion in more than due season. The graduates are glorified as the evidences of the educational process. The times are interpreted as making a calendar for new achievements. The world itself is presented as the arena for contest and the field for endeavor. Sometimes, also, the great backgrounds of intellect and experience are given a scholarly discussion. Thus do we sweep the gamut of school life, and of after-life.

And yet—not quite! The Teacher—What is his meaning for an hour like this? Does he not remain in the unobserved recesses of thought, even as he sits in modest retirement on the commencement platforms? Do we not give attention to the products of education, rather than to its producers? Perhaps this is partly due to the fact that the speaker is often himself a teacher, or has been a teacher. He can scarcely, therefore, exalt his own clan. You can even compliment him to the glorious extent of saying that he does not expect the high place at graduation time. He loses himself in his work. He says to his students in a mood that is genuinely apostolic, “Ye are our hope, or joy, or crown of rejoicing.” “Ye are our glory.” It is no venture to say that the teachers have not been conscious of their omission from direct treatment in the great and vibrant commencement hours. They have no grievances, growing out of verbal neglect. I hold no brief from them—to become the spokesman of their complaint. But I hold a brief from my own heart and from many thousands of hearts to be the spokesman of gratitude. We will therefore pass the teacher through the stages of Estimation, Depreciation, Appreciation and Exaltation.

1. *Estimation.* The importance of the Teacher can scarcely be overstated. Fully one-fifth of the average life within the fences of civilization is spent with him. At five or six years of age the child goes into his presence. From then until he is 18 or 25 or 27 that child spends more of his conscious hours with the Teacher than he spends with his parent. In a way indeed the Teacher becomes an intellectual substitute for the parent. The public school system is still an infant, even though it seems so well

fixed into our national life. Prior to its coming the home was a school; and sometimes the governess, and more often the father or mother, became the instructor of the child. Susannah Wesley was the teacher of her nineteen children. When each came to his sixth birthday the busy mother in the Epworth Rectory sat down with him after the frugal breakfast and, ere the sun sank into evening shadows, the child knew his letters and had his start in reading.

In a way the picture is typical of the not-distant day. But in season the increasing complexity of modern life compelled a change. The public school became an adjunct of the private home. The teacher became the parent's proxy. The case is even deeper than this statement would indicate. There is actually a certain domestic element in the teaching life. The more experienced educational administrators will directly conclude that the premier requisite for a successful teacher is a certain parental mood. This may be reached through the actual experience of parenthood or it may come through an increased instinct that makes for spiritual paternity or maternity. But without that mood the Teacher is doomed to failure. In the society of God he is, within large areas of the intellectual life, the substitute for the parent. Into the schoolroom where he works scores of fathers and mothers come in an anxious, though unseen, procession, making him their aid and representative. If Shakespeare was right when he said that parents stand to their children in the stead of God and so become the lieutenants of Heaven, then teachers are the second delegates of the Most High, the officers, but twice removed, of that intellectual grace that reaches up to the omniscience of the Infinite God.

That religious conception of the Teacher has a strange and beautiful warrant in the New Testament. The center of its gospel is parenthood. The spell of the world's orphanhood is broken by one who said, "When ye pray, say, Our Father." After that the record is one of an itinerant and unroofed schoolroom. The Incarnate Son of the Infinite becomes the Teacher of the finite. His followers are called in translation "disciples," which is Latin for pupil or scholars. He, himself, is seldom called the Preacher; He is rather the Teacher. The pedagogical

vocabulary sprinkles the pages of the four gospels. God, the Father, becomes God, the Son; God, the Son, becomes God, the Teacher.

Therefore, wherever that gospel goes the Teacher is sure to come. Non-Christian lands wallow in illiteracy. But lands where the gospel is free abound in the schools that are free, free in the sense that they are open to all classes, and free in the sense that they have true intellectual liberty. When Jesus enters a country, he is followed by a regiment of teachers. He always founds a "college of apostles." He came to Massachusetts, and Harvard College came. He went to the South, and William and Mary College came. He went to Connecticut, and Yale College came. He came to Evanston, and Northwestern and Garrett came. His march over the earth is marked by institutional footsteps. The Carpenter of Nazareth specializes in the building of schools. His closer followers in the Church set so good an example that directly the State caught the inspiration. She entered upon the most colossal educational investment ever made in the history of the race, the public school system. Geography and history would both show that this system came from Christ. The Carpenter of Nazareth democratizes Education. Hence comes that vast army of teachers who go forth each day to do battle against ignorance. It may not be made up wholly of sanctified crusaders. But in its moral and spiritual quality it serves to lift the average of the race, and is really composed of as fine a God-fearing body of men and women as can be found on the planet.

2. *Depreciation.* Eventually these secondary teachers pass their products on to their partners in collegiate life. The transfer is made amid that period of youth when the sense of freedom is likely to outrun the sense of responsibility. For a time, therefore, the Teacher suffers depreciation. The students are not old enough to have experienced the defeats and disappointments and sorrows that come only with the years. They have an idealism not yet mixed with charity. Some of them, at least, are in that interesting section of life where they mistake swelling for growing! Jokes on the Professors slip into the school Annuals. Personal peculiarities are the subjects of mimicry.

Unless carefully censored the Yearly Minstrel show is an exhibit of professorial idiosyncrasies or even weaknesses. The 'Teachers' nicknames arrive, being at first in the way of ridicule though later to be converted into terms of affection. In addition to half-serious criticism, there is also good-natured raillery—sometimes expressed in jokes that border on vulgarity. The Professor's red cow is painted white, licks her sides and dies, while the doubtful artists work on the county roads in order to purchase the cow's successor! The Dean's closed carriage is pulled far into the country by human motors that gurgle and murmur in glee and at the end of three miles the Dean leans from the carriage to say that he has had a pleasant ride and is now ready for the return journey! The ludicrous animal with the long ears and the harsh voice is placed in the President's Office; and the head of the institution, discovering the perpetrators of the ancient joke, gives the students three hours in which to remove their little brother to a more stable equilibrium! All these are actual happenings in college life. They show that thus early students and teachers are placed in opposite camps, even though the camps be located somewhat artificially and merrily. The deeds are joined by words. Returning alumni know that a speech which reproduces in chapel the tones and gestures of any teacher is sure to delight the students. One such alumnus, being a natural wag, made himself popular with several generations of undergraduates by declaring that on his first return to his college he went immediately to see the "fossils" in the museum, and then went from there to call on the members of the faculty!

These are the more superficial signs of Depreciation. There is likewise a deeper sign expressed in the student code. In its more extreme articles this code declares the faculty the hostile camp and then gives the usual definition of "treason" as lending "aid and comfort to the enemy!" In milder articles it prohibits unduly close association as a "questionable amusement." In olden days a student who was nice to the faculty was given a name that indicated that he hailed from the State of Illinois! There are certain parts of that student code that are passing or are being modified. It may be that the athletic life of the

schools is in a degree responsible for this good change. At any rate the interest of teachers in vigorous physical contests in which they themselves cannot participate has given a common field, in the higher sense, where professors and students often meet. Portions of the student code will abide, because they should abide. The student who spies on students will remain an outcast, while the student who "tells on" his fellows, unless in some deep matter of personal honor or of civic responsibility or in harmony with student government, will continue to dwell in the land of contempt. But those parts of the student code that put false restraint upon the association of teachers and scholars must yield utterly to the new humanism of our day.

There is also a yet deeper phase of the relation. The semi-paternal attitude of which we have spoken involves some power of discipline. The change from home to school is quick, even to the point of violence. Often it comes in less than a day. In the morning we are under the good dominion of our parents. In the afternoon we walk in that strange liberty that is the characteristic of college life. That liberty is our peril, even as it is our opportunity. It may be used as an occasion to the flesh; it may be used as an occasion to the mind and spirit. In other words, school life is an intermediate state. It is a period of semi-independence, or of semi-dependence, as you may please to put the emphasis. The field of freedom is greatly enlarged, the parental restraint being confined to counsel by letters, the parental responsibility expressing itself in the writing of checks! Into that parental void, so suddenly made, the Teacher comes in considerable degree. His smaller authority moves into the place occupied by the parental authority, and yet it does not wholly fill that place. It is purposely lessened in order that the student may have the glorious chance of freedom.

Yet discipline is sometimes involved. The figure of speech that expresses the situation somewhat is this: The Teacher becomes a step-parent, and that, too, more quickly than the conventions of good society allow! The usual resentment may come. The student revels in that quick and glorious liberty. To study when you please; to go to bed when

you will; to select such companions as you desire; to dispose without immediate hindrance of such time as you may have between recitations; all this is a wonderful program! But soon, at some point, authority steps in; and that from a person, whom you have but recently met! It may be too much for the warm impulse of youth. Discipline follows; and student anger, thinly veiled, meets the teacher's firmness, scarcely concealed! The clash is on; and many of us can recall its excited bitterness. We quickly reclassify our once beloved Teacher. He is a tyrant now, a Cæsar, a czar! Our vocabulary breaks down in the effort of telling just what we think of him.

There is an interesting literary illustration of this happening in John Masefield's "Daffodil Fields." The doubtful hero and near-villain is Michael who seems to regard his mother's apron strings as mere bonds of domestic slavery. He goes away to school duly and makes the discovery that teachers have apron strings too! He is eventually expelled and prowls back to his own home in the midnight darkness to meet the anxious question as to why he is not at the distant college. He announces his expulsion as a kind of triumph by saying—

“And I am glad; for I have had my fill
Of farming by the book with those old fools—
Exhausted talkatives whose blood is still,
Who try to bind a living man with rules.
This fettered kind of life, these laws, these schools,
These codes, these checks, what are they but the clogs
Made by collected sheep to mortify the dogs?”

There you have the feeling of more than one student. Collegiate discipline is a mortification. Are we not men and women? Why then this kindergarten? All this mood, in various grades and forms, becomes a part of that depreciation which we visit upon our teachers. What we have said about some of them in our angry impulse would add sizzling chapters to the literature of abuse. It is very good that usually the book does not close here. There are other chapters to be written; and some of them will

glow with the ardent love and gratitude of the saner estimates of life.

3. The third stage is *Appreciation*. Life's judgments become both more kindly and more just. The student of one year becomes himself a teacher the next year, and his own life begins to interpret the instructors of the past. Or perhaps his own slight circle of authority in some other work furnishes the needed commentary. We approach the age and likewise the standpoint of our teachers. Hence impulsive depreciation passes over into steady appreciation.

This is an individual experience. It is also a racial experience. The great treatments of life, as seen in literature, become exponents of the Teacher's place. If Shakespeare does not glorify the teacher, he does not caricature or criticize him. His nearest approach to ridicule is in "King Ferdinand's Academy" where monastic vows to study break down when the princess and her ladies appear—a sort of an advance statement of one of the beautiful perils of co-education! The piece is probably a satire on the pedantry of certain teachers of the Elizabethan age; and it is, also, a claim that love adds "a precious seeing to the eye."

But the later age that bordered on our own time saw the Teacher in the bogs of literature. Charles Dickens came, and in his novels he made many schools and created many teachers. Marton and Strong are there; but so are Bradley Headstone and the terrible Squeers. Mr. Dickens denied that he was guilty of exaggeration. Yet if he were not, some of the teachers of his time would have been Satan's choices for district schools in perdition! We will not blame Dickens. The power of caricature has its place, in pedagogical life as well as in political life. It takes a twenty mile breeze to drive a vessel at a ten mile speed. England laughed and wept at the doors of Dickens' schoolrooms and then went forth to begin her educational reform.

But we have no Dickens to-day. H. G. Wells tried the role somewhat in his "Joan and Peter," and the work fell flat and has even thus early dropped into forgotten literature. In different writing Veblen essayed a like role for

higher education. His book may be marked "Perishable." In the problem fiction of our time the Teacher goes all but unscathed. It is perhaps a sign of the transition through which the pulpit is passing, that the modern preacher is the frequent hero or villain of a novel. "Robert Elsmere," "John Ward, Preacher," "The Damnation of Theron Ware," "The Case of Richard Meynell," "The Crucifixion of Philip Strong," "The Inside of the Cup," "Saint's Progress," and "The Cathedral" are all examples of the modern problem fiction that represents the limitation or failure of the Minister. The Teacher has no corresponding place in the later literature. If he is not its hero, he has at any rate ceased to be its villain! Those who have even a meager knowledge of the laws of literature cannot but conclude that the Teacher has measurably gained his recognition. He may not have yet won his full place in the literary Hall of Fame, but he has surrendered his place in the literary Rogues' Gallery!

The maturing individual follows the way of a maturing race. All autobiographies show this; and biographies show it no less. The life of Garfield cannot omit Mark Hopkins; Paul cannot tell his religious experience without paying tribute to Gamaliel; Grose's life of Bashford must give room to William Fairfield Warren and to Dean Latimer; the record of James Whitcomb Riley must give liberal space to Captain Lee O. Harris, the teacher who started a frolicsome boy from cheap and vulgar penny-dreadfuls to the reading of the finer novels with their equally enchanting adventures. Modern biography is often an apotheosis of the Teacher.

Sometimes, likewise, it joins the earlier and later teachers in a wonderful comradeship. The examples could be multiplied beyond number, and beyond patience. One fiction character can represent them all. Recently I stood in the room in Mt. Pleasant, Iowa, from which Ian Mac-laren passed up into God's nearer presence. As I turned from the door I found myself saying, "Thank God that he gave us 'Domsie Jamison.' Jamison was, as you all know, the secondary teacher with the post-graduate passion. He trains George How and finds in him the beginnings of a scholar. He makes testy old Drumsheugh finance the lad

as he goes to Edinburgh. He gives modest prophecies about the boy's university record. One day the letter comes; and the Domsie's hand shakes and his eye grows misty as he reads:

“Edinburgh.

“*Dear Master Jamison:*

“The class lists are out, and you will be glad to know that I have gotten the medal in the Humanities, and in the Greek.” The aged Teacher stands like a Simeon in the temple of Education. He hastens away to tell George How's mother. But the tears in his old eyes and on his old face will not let him read. So he breaks into exclamations and says, “It's na use! It's na use! He's first in Humanities, and first in the Greek, first of them all. The like of this has na been seen since there was a schule in Drumtochty. And I came to tell you as fast as my old legs could carry me.” And the Mother, Margaret How, took his hand and said, “It's your doing, Master Jamison; and for your reward you have neither silver nor gold; but you have a Mother's gratitude.” Thank God for such teachers, the modest people in the distant towns and townships who pass their pupils on to the Edinburghs and Evanstons. Thank God, too, for their upper partners on the educational road, who become the final colleagues in the sacred program of the preparation for life.

4. This brings us naturally on to the stage of *Exaltation*. If any of you accuse me of idealizing the teaching profession I shall not be at pains to deny the charge. I shall plead guilty with no sense of guilt. Nor shall I even admit that the case of Domsie Jamison is mere invention. His spirit lives incarnate in many thousands of American teachers, secondary and collegiate. We may go quite farther than that and claim that the reality surpasses the fiction. No English novelist has given us an imaginary character equal to Arnold of Rugby. No American novelist has fashioned a teacher equal to Mark Hopkins of Williamstown. God's hand does better work than man's pen. Dickens gave us Dr. Marigold, the traveling auctioneer, who between his spells of noisy salesmanship instructed the blind Sophy and eventually brought her to

the city that other teachers might enlarge the range of her inner vision. In Dickens' "American Notes" one can easily see that the imaginary Marigold was far surpassed by the actual Dr. Howe who opened the world of sights and sounds to Laura Bridgman.

The greatest educational achievement in the life of one person is not to be found in any novel. It is rather found in a thrilling bit of American history. For I think that you will all agree that the case of Helen Keller is the deepest, as well as the most dramatic, accomplishment of individual teaching in the records of the race. The child sits in the double prison of darkness and silence. We need not review the patient processes by which the world was brought to her along the only possible scanty avenues. By the untold labor and the unspeakable persistence of Anne Sullivan, Helen Keller was led forward into the enlarging Kingdom of God, until at last a child that had been sightless, speechless, soundless, seizes her Radcliffe diploma with an eager hand and walks from the platform amid the huzzas of humanity.

Helen Keller knew who was her deliverer. In her lecture on "Happiness" she kept repeating as a grateful refrain, "Love wrought this miracle in me." At the end she recited, by request, the Twenty-third Psalm, until her hearers could see her banqueting at the prepared table in the presence of her old enemies of blindness, and deafness, and dumbness, while on the platform, still studying every modulation, was the teacher, Anne Sullivan Macy, the modest heroine of a thousand battles against the most stubborn foes of the intellectual life. The case is both history and parable. Our teachers have opened our eyes so that we see more; our ears, so that we hear more; our lips, so that we speak more. They have in some measure defeated our three-fold enemy. They have been the undershepherds of the Good Shepherd, so much so that in all our better moments, such as these, we find ourselves praying that they, as well as we, may abide in the house of the Lord forever.

5. You will permit me to add to this baccalaureate sermon a fifth section, not designed when this message was planned. We will call it *Specialization*. I offer no apol-

ogy for bringing hither to-day a human document, for omitting those learned discussions that are rightly thought appropriate for the graduation days. I have now reached the age when my teachers join my parents in the gallery of gratitude, and when their pictures hang in close company with the pictures of my father and mother. Not long since I went back to my first alma mater. For the only time in many years the professional home that had always opened to me was closed—because its tenant had gone to another dwelling place. Professor Davies had mounted the fiery chariot of his beloved Old Testament and had passed into the Heavenlies. I had little taste for the fine hilarity of the alumni luncheon, always enjoyed hitherto. One alone of my old teachers was in active service, Professor Austin; while two others, Professors Perkins and Parsons, remained to greet their boys of the older days. The shouting procession to the gymnasium did not fit my mood. I preferred a pilgrimage. Down the street I went by the cottage where Professor Grove lived long; northward to where Whitlock and Nelson dwelt; to the left where the observatory dream of Professor Perkins' life awaits the further opening of the skies; up the hill by the old castle where Professor Davies resided; over the valley to where the venerable and revered ex-President Merrick lived in saintly quiet; then on by the President's residence from whose doors I had many times seen emerge the severe and splendid figure of President Payne; on past Professor Williams' house from whose pathway I had seen his alert figure trip in the far days; a little farther to Professor McCabe's residence that I might linger for a time in the memory of his smile and his love; then out the main street to the sleeping places in the acres of God. I walked all through "Professors' Row" where dust sleeps close neighbor to dust, even as in life the tabernacles had been pitched so near to each other upon the Mount of Knowledge. Along the ways of memory my teachers came back to me like a veritable resurrection of gratitude. I heard again the well-known tones; I saw again the familiar gestures. It was a time of mournful gladness, or of glad mournfulness. As I reviewed the experience later, I could not tell which mood had predominated. I know only that

I thought of no text-books, and that I recalled no definite lessons. I simply memorialized the teachers themselves. Directly I went back from the campus of the dead to the campus of the living, to meet the hundreds of graduates that swept from the banquet tables out over the college lawns, and to entertain no regret that I had spent the hours in a grateful effort to communicate some good things to the spirits of my old teachers.

Now I am here with your alma mater. For you, my dear graduating friends, other teachers came in God's good time and by His kindly grace. You see their faces, and you hear their voices even though long since some of them trailed off into the silences. Ninde, Terry, Bennett, Little, Stuart, and others, how they come back to the grateful memories of Garrett men. They make for you a procession of glory. In the sober review that always comes with graduation hours, we are assured that our instructors would have arisen for us at darkest midnight and would have gone for us on journeys of difficulty and danger. St. Paul elsewhere hints that teachers are the gifts of God. If that be true, God has been very good to Garrett Biblical Institute; and we believe that in His providential arrangement for the succession in the Presidency He has been good, once again, in bringing President Eiselen to these sacred tasks. Our hearts make this an All Saints' hour for our teachers. We group them here to-day: and we should like to obey St. Paul's command that we should communicate to them in all good things, and not least of all, in that reverent gratitude that may make either earth or heaven a happier place for them all because their works have won for them places in our spiritual "Hall of Fame." What have they not done, for us and for the whole world? If to-day Christian men and women could get the vision of Garrett accomplishments and see the panorama of achievements which her teachers have wrought to the very ends of the earth, her coffers would overflow with endowments and her long line of professors would be hailed as among the most productive forces of the Kingdom of God.

The graduates of this week, and of other years, have perhaps been busy in these baccalaureate moments in selecting favorite teachers to whom your hearts bring their

tributes. What shall we render unto them? What best thing, among many good things, can we communicate? The answer in words is not difficult, however difficult it be in deeds. *We are their achievements.* We can waste their lives, or we can enlarge them. We can squander their labors, or we can husband and increase them. Our teachers were in large part men and women who themselves brought tributes to the Greatest Teacher, and who loved Him. The character that they achieved in obedience to Him, and the service that they rendered in His name, will be the double persuasion that will send us to visit more than one grave over which we will reverently repeat the tribute brought by Henry Wadsworth Longfellow on returning to Bowdoin College to the sepulchre of his old teacher, Parker Cleveland:

“Among the many lives that I have known,
None I remember more serene and sweet,
More rounded in itself, and more complete,
Than his who sleeps beneath this funeral stone.
These pines that murmur in low monotone,
These walks frequented by scholastic feet
Were all his world; and in this calm retreat
For him the teacher’s chair became a throne.
With fond affection memory loves to dwell
On the old days when his example made
A pastime of the toil of tongue and pen.
And now, amid the groves he loved so well,
That naught could lure him from their grateful
 shade,
He sleeps, but wakes elsewhere,
For God hath said, ‘Amen!’ ”

As you go, carry these teachers, and their Great Teacher, in your hearts; and God go with you.

The Making of the Prophet

ADDRESS AT THE COMMUNITY SERVICE BY
THE REVEREND LYNN HAROLD HOUGH,
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There is a waning interest in things which can be done. Inevitably they suggest the period at the end of a sentence. They suggest completion, finality, death. The exhaustless elements in the human spirit call for tasks which cannot be accomplished. Every achievement leads on to another and so there is always the vista beyond, always the alluring summons of the future. The infinite elements in the human spirit are answered to by the infinite unfolding of the task. The contrast between Greek and Gothic art illustrates precisely what we mean. Greek art had astounding finish and completeness. It had the repose of an orderly and lovely finality. Its proper symbol is a circle. And the essential characteristic of a circle is just this: you cannot improve it; you cannot make it more perfect. But the human mind cannot rest in the gracious finality of a completeness which after all suggests that the human spirit has been exhausted by the very perfection of the lovely things which it has produced. And Gothic art expresses the deeper and more satisfying attitude. The Gothic cathedral does not suggest finality. It does not suggest completeness. It suggests deathless aspiration and perpetual and joyous and advancing endeavor. The spire is pointing to a perfection ever sought, ever pursued and yet always beyond human reach. Everything about a Gothic cathedral suggests a constant achievement always pointing onward to new triumphs yet to be achieved. Its proper symbol is the pointed arch whose glory is an aspiration after that which is forever won and is forever revealing itself as the far and glorious object of a new quest. Only

a flying goal can satisfy the passion for the infinite which dwells in the heart of man.

The splendor and the tragedy of the work of the prophet are just here. It is his glory that the windows of his life are perpetually open toward the infinite. The sense of moral and spiritual exhaustion which belongs to a task which comes to completion with nothing left beyond does not characterize the work of the prophet. He lives where time and eternity meet. And a strange light like that in the eye of the Child in the Sistine Madonna is always gleaming in his eye. But the tragedy of his work lies in this. He is called to do the thing which cannot be done. He is called to achieve that which is beyond achievement. When he cries: "Give now to dogs and apes. Man has forever," he has definitely surrendered the possibility at any hour of sitting in satisfaction in the presence of a completed task. Indeed the very nature of his work leaves him open to searching and devastating criticism. His standards are always impossible yet he dare not relinquish them. His ideals are beyond achievement, yet he dare not surrender them. He unites the glory of a perpetual expectation with the tragedy of a perpetual sense of failure. You cannot try to lift the ocean without being cast torn and bleeding on the shores of the infinite sea. Yet if you persist in the endeavor you will understand at last that only a heart-breaking endeavor is great enough for the creature of whom it may be truly said that God has put eternity in his heart.

There is then no necessity at all for apology when a man who is describing the making of the prophet sets before the young men who listen an impossible ideal and calls them to the performance of an impossible task. In the very nature of the case this is just what he must do. And if he does not do it he fails conspicuously from the very beginning of his endeavor. There is no room for complacency at the spot where time meets eternity. And on the other hand there is no place for light and easy-minded carelessness. The prophet is not a man who fails to do anything because it is impossible for him to do everything. He accepts his task and fills each day with high endeavor. He is all the more effective as he meets the

passing days because infinity itself has gotten into the demand which is made upon him.

We will begin with some matters which lie at the very foundation. The man who is to exercise the office of prophecy in our time should be first of all a technical scholar. He should be thoroughly trained in the methods of scientific research. He should know thoroughly well the difference between source materials and secondary authorities. And in some little spot somewhere he should be completely master of all the materials which lie at the basis of sound knowledge in the present state of investigation. This does not mean that he must be a great scholar. It requires a life-time to meet that demand. It does mean that he is a sound and scientifically equipped man who would be at home in the most demanding sort of seminary anywhere. It is this achievement and the training which lies behind it which will save him from judgments not duly tested and opinions with no solid basis in fact. It will teach him how much more easy it is to be brilliant than to be careful and how tremendously important is the caution of the judicial mind. And it will give to his very speech qualities which will at once command the interest and the respect of trained scholars in every field. The man who wins the scholars must be a scholar himself. And it is only by being a scholar that a man becomes capable of being the most effective sort of pastor of men's minds.

The prophet may well choose as the subject he is to know the best an area in one of the fields having especially to do with his own ministry. He may become a sound New Testament scholar who has made his own the fundamental materials with regard to some aspect of New Testament scholarship. He may become a sound Old Testament scholar who knows completely the available materials regarding some period or author. He may be a scholar with a complete knowledge of some bit of the great field of church history or the history of doctrine. Or his own field may be in history, or philosophy or some other subject. The great matter is that he should be a definitely equipped scholar, as well as a man of moral and spiritual enthusiasm.

Then the prophet must be a man of erudition. His task is the interpretation of life. And the knowledge of a small part of some particular field with all the meticulous accuracy of the scholar's mind will not produce an interpreter. He must learn to see life steadily and to see it whole. He must learn to live where the departments meet and to appraise their returns as they come in. Even a preacher in a university town can have a message of interpretation for specialists in every department just because, while these men know more each about his own field than does the minister, the latter if he is a true man of erudition knows more about the relations of the departments to each other than does any man who spends his life in any one department. If one may use an illustration far from academic fields and one which may not be particularly attractive to the scholar, the prophet must be like the city editor of a great newspaper. Particular reporters and particular department writers send in materials from every conceivable field. But he takes all this material and appraises it and sees it as a total and finally sets forth the results in relation to his knowledge of the total situation in the whole city. There is probably no greater need in respect of the intellectual life of America to-day than the production of a larger number of men of erudition, if America is to be saved from the provincialism of the parochial mind. And it is essential to the work of the interpreter of life that he shall learn to live where the departments meet.

Much help and guidance in this matter may be received from the *Shelburne Essays* of Mr. Paul Elmer More. These eleven volumes constitute the ripest product of ample erudition which has come from an American pen. Indeed there is only pardonable exaggeration in the saying that he is our American *Sainte Beuve*. Mr. More was at one time a professor of Sanscrit. He knows the classic literature of India with the intimate understanding of a true scholar. He has the happiest sort of knowledge of Greek and Latin literature. And he is at home in every period of English literature besides having vital contacts with European thought and expression. And so in a wonderfully stimulating fashion he is able to see everything in

the terms of everything else. His tracing out of the history of an idea or even of a mood about life is always a fascinating piece of mental and literary activity. There is a kind of intellectual perspective about the writings of Mr. More which is amply rewarding. One may disagree with him constantly but his writing is of such a character that the very process of disagreement enlarges one's mind. And if one follows the close and intimate perusal of the eleven volumes of the Shelburne Essays by a reading of volume after volume of *Sainte Beuve* it is at least true that one begins to understand what erudition is.

Few men in our time have done more to make possible a securely based and yet comprehensive view of life than Mr. F. S. Marvin. With F. Melian Stawell he is the author of that extraordinary book, "The Making of the Western Mind," in which all the constituent elements of our contemporary mental world pass in survey and the background even of our industry and our commercial activity is seen in new relations. Mr. Marvin is the author of two books, "The Living Past" and "The Century of Hope," which have the very stuff of scholarship turned into erudition in them. But it is as the editor of the *Unity Series* published by the Oxford University Press that he has covered the largest field. Each volume, "The Unity of Western Civilization," "Science and Civilization," and the others, is made up of monographs written by experts in some particular part of the field which is being discussed, and taken all together the *Unity Series* constitutes probably the most significant body of generalization based upon sound scholarship to be found in similar compass in the English language.

Of course one might go on and on. The histories of particular departments and fields of science and commerce and art have their great place. But the man who will master the materials offered by More and Marvin from their varying points of view will have the beginnings of erudition, and he will have a fine collection of bibliographical material with which to go forward. His mind will be in some degree a reflection of the experiment of civilized life on this planet. And he will discuss any subject with a new sense of its various and fruitful relationships. If the

pulpit is to be made a great power it simply must produce men who pay the great price of years of wide and brooding reading and study which results in the attaining of wide-ranging erudition. The experience of the ages must speak in the great prophet.

The prophet is a man whose fundamental ethical and spiritual life is the product of the experience reflected in the Old Testament and the New. The passion of the Hebrew prophets has entered into his own blood. He has pronounced the word righteousness with all the intensity which characterizes the speech of Amos. He has seen the heartbroken love of God with the eyes and out of the heart of Hosea. He has caught the kingly vision of Isaiah and Jeremiah has taught him the meaning of that vicarious suffering whose most memorable delineation is in the words of the Isaiah of the Exile. He has felt the lyric passion of religion with the psalmists. He has entered into the meaning of the shrewd sagacity of the wisdom literature. He has seen history as a vast sermon in action with the prophetic interpreters of Israel's past. He has come to understand the meaning of a God with a character, a God who is righteousness and love alive.

Then he has made his own the mood out of which the cutting passionate words of John the Baptizer came. And he has passed into the large gracious atmosphere of the presence of Jesus. Here he has found a splendor of moral and spiritual beauty undreamed of before, and with all the generous sympathy and unhesitating moral incisiveness which cuts to the very heart of evil. He has allowed the Gospels to pour their meaning deeply into his mind and heart. He has meditated over their far reaching implications with Paul and has felt their brooding mystic beauty with John. He has seen the new life become a mighty campaign to win the world. He has found the most essential elements in his prophetic message and the dynamic of his ministry in the transforming experience which speaks in the Old Testament and the New.

But the prophet knows that other peoples have met experiences which he must make his own and must incorporate in his message. The keenest minds which have dealt with the experience of living in this world have belonged

to that marvelous Greek people whose life came to full flower in fifth and fourth century Athens. Their clarity of thought, their sense of proportion, their subtle understanding of harmony, their exhaustless curiosity of mind, their capacity for observation and classification, and all their gracious artistry of living he must make his own. To be sure there is more than a suggestion of all this in Jesus himself. For in a sense the Hebrew and the Greek meet and are harmonized in his mind. When he says, "Ye are the salt of the earth," thinking of health and preservation from decay, thinking of moral vigor and spiritual virility, He is speaking the very language of the Hebrew spirit. When he says, "Ye are the light of the world," thinking of brightness of illumination and of all the clear and lovely ministries of light, He is speaking pure Greek. The prophet must follow this clue and become capable of a ministry of light. It is not an easy or obvious thing which a man approaches as he attempts to understand the Greek spirit. He may indeed have read much Greek and still be quite innocent of its meaning. If he will read the understanding and interpreting volumes by Professor Butcher of which "Some Aspects of the Greek Genius" is an example, and will follow Mr. Livingstone through "The Greek Genius and Its Meaning for Us," "The Pageant of Greece," and that composite volume, "The Legacy of Greece," and will make his own the materials of Professor Greene's understanding study, "The Achievement of Greece," he will be ready to go back to his own study with a new understanding. A good deal of what we call progress consists of forgetting a great thing in order that we may learn the meaning of a useful thing. If we were to forget the meaning of Greece while we are learning the meaning of machines we would come upon tragedy sad and disillusioning enough at last.

All this leads one to say that the prophet must come to a genuine understanding of the world of beauty. Perhaps it is not putting the matter too strongly to say that we must make beauty Christian or beauty will make pagans of us. We all admit that the prophet must interpret goodness. We are ready to add that he must interpret truth. We are many of us far from clear that he must also

interpret beauty. If beauty had been mastered and made Christian in the Italian Renaissance, the whole future history of the world might have been different. It is of the very nature of beauty either to lead up to moral and spiritual heights or by a retrogressive movement to lead down to depths of indulgence and even of dark and hideous vice. And just because this is true the prophet cannot ignore a force so potent for good or for evil. To be sure he must never try to make beauty morally self-conscious. He must never rob it of its fresh and spontaneous luster. But he must see all its creative possibilities. He must see that beauty can give wings to the conscience and to the spirit. And he must be a perpetual example of a mind living at that great spot where truth and goodness and beauty meet, the three together becoming greater than any one could be alone.

The prophet is a citizen of his own age and he cannot avoid if he would the outstanding aspects of its own experience and life. The magical word of our period is the word *science*. And the prophet must come to the very heart of the meaning of the scientific movement and of scientific achievement in order that in this realm too he may be a true interpreter. Sometimes the prophet has been tempted to assume a merely hostile attitude to science. In fact it is to be remarked that most men at first dislike anything which requires them to learn a new vocabulary. The intellectual trouble involved in learning all the pass words involved in so diversified a movement as that of modern science is indeed great. And the prophet is tempted to suspect that in all this transition into a new vocabulary things which are infinitely precious to him may be lost sight of and forgotten. But the way out of the dilemma is not hostility to science but the mastery of science. If the prophet cannot teach a scientific vocabulary to be the vehicle of the realities of the spirit, who can be expected to do it? Sometimes the prophet is tempted to be a sort of Henry Clay seeking for compromises by which the new and the old can live together in peace. History would suggest that such compromises are only half way houses on the road to civil war. There is a third attitude and this we believe is to give the prophet a new oppor-

tunity and a new capacity. This third attitude is not one of hostility. It is not one of compromise. It is one of joyous and eager utilization. It consists in a zestful proceeding by a kind of divine right of eminent domain to annex the whole realm of science for the purposes of the moral and spiritual life.

This attitude does not regard science as either the friend or the foe of religion. It sees in all the results of science a vast mass of material ready to be gathered up into the noblest sort of moral and spiritual interpretation of life. It knows that these raw materials can be misused. It is frankly and heartily certain that they can be built into the very structure of the temple of God. In the happiest and most assured fashion it turns the scientific vocabulary to the uses of religion. Following the long and adventurous tale of the biological process from that far time when life first emerged from the water and vegetation and animal forms appeared upon the land, on through all the varied stages until civilization becomes suffused with intellectual and aesthetic and moral and spiritual meaning, it sees God as the fundamental potency at every stage and receives a religious impulse from it all of incalculable power. This world of the evolutionary process is the world in which those unfolding intellects which we would win for the Christian sanctions live. And it will come to them as an immeasurable assurance that all these things are profoundly and happily related to the deepest experiences of religion.

The truth is that much of the disturbance in religious circles in the United States at the present time could have been entirely avoided if religious leaders had treated with happy and confident frankness the results of scientific investigation, incorporating them as part of their moral and spiritual message and making them the very vehicles of Christian truth. The policy of silence and evasion has proved very costly. The true prophet lives at the spot where science and creative mysticism, biology and Christian truth meet in bright and joyous fellowship.

The prophet must be able to utilize the findings of the new psychology for the purposes of the Kingdom of God. The younger generation knows life with an unabashed

frankness hardly paralleled. It knows all the physical experiences from the standpoint of entirely candid discussion. And there are times when the preoccupation of some psychologists with matters of sex and the reflection of this attitude in the obsessions of current fiction and discussion tend to produce a state of mind in which the physical experiences connected directly and indirectly with the carrying on of the life of the race are seen in a fashion entirely without proportion and understanding. Of course attack is of very little value in respect of these matters. We must meet the new generation on its own ground and with its own passwords we must lead the way out of the morass into safety and sanity and a large, full life. The truth is that the creative impulse *is* the fundamental impulse in life. But it only begins with the physical experience of sex; it goes on into ever enlarging areas. It comes to bloom and beauty in all the lovely creations of art. It comes to fine flower in the creation of all the great institutions which give glory to human life and dignity to the race. It lives in the creative activity of the thinker, in the building of an edifice of the mind by the scholar and in all the rich and varied play of the mind. It shines in all the moral intuitions of humanity and is the creative force in every system of ethics. You do not need to defy the creative impulse in order to achieve a noble character. You only need to use it for that purpose. It is the inspiration of self-sacrifice. It is the glowing center of all spiritual experience and achievement. When all this is seen, instead of regarding all those mysterious forces which begin to assert themselves in the adolescent period as foes to be conquered, they are understood to be the very forces which lie at the foundation of all the glory of the intellectual and æsthetic and moral and spiritual life. A young man does not need to defy his nature. He needs to use it for the noblest ends. And a motive which appears on a low level can always keep and increase its power as it is sublimated and becomes active on a higher level. The forces which we have so often feared are really our allies and our friends.

The prophet must study all the strange and varied adventures of men as they have tried to learn how to live

together. He must see the present experiments in the light of all previous experiments so that he may speak about these things with a ripened wisdom. And he must mingle with concrete men and women who are under the heavy burdens of life until he feels the tragic pain of their situation and the meaning of their struggle. And all the while he must appraise and judge these things in the light of the commanding principles which emerge in the life and teachings of Jesus. The dream of the great community must shine before his eyes. And loyalty to the great community must throb in his heart.

And most of all and deepest of all the prophet must meet God in human life. Everything depends upon how the meeting takes place and what vital meanings enter into it. We meet many people who leave us completely cold and the memory of the meeting rouses no glow of satisfaction. We meet others at the very peak of personal responsiveness and in all the following years the memory of the experience stirs us. It is possible to meet Jesus Christ at such a low level of personal vitality that in reality we do not meet him at all. The prophet must have met him at his most sensitive moment of moral struggle. He must have met him at his most acute moment of intellectual insight. He must have met him at his supreme moment of spiritual aspiration. He must have met him with every capacity of sensitive responsiveness exposed to his influence. If any man meets Jesus Christ at the peak of his personality it is enough to make a prophet of him. At all events it is sure to make a Christian of him. For the supreme moment in a personal experience among human kind is the moment of such terrible honesty and complete awareness morally and spiritually, that we know that only as our lives find such a reconstruction and completion as Jesus Christ offers is there a possibility of harmony and fulfillment and service. In such a moment we know that in meeting him we are meeting the ultimate values of the universe. God has no more to say to us than he says in Jesus Christ.

Along all these lines the prophet comes to understand the exhaustlessness of life. And it is a great moment when, valid and clear in his personal experience, comes

the conviction that you are simply not through living when the time comes for you to die. You have only begun. You have only mastered the alphabet. The real reading lies far in the future. And so the intuition arises that only eternity can satisfy the exhaustless passionate hunger of the human spirit. Nobody who kills the infinite in him can believe in immortality. Any man who begins tasks which require eternity will come to believe in a future great enough for the fulfillment of his tasks. Only one who can say, "I am the resurrection and the life," can give him all that he really needs. The greatest human adventure is to make investments which only eternity can realize.

With all these things alive in his mind and heart and will, a man sets about his work as a prophet. He is heartbroken at his own moral and spiritual failure. He is infinitely joyful in a sense of the power of the friendly God whose face he sees in the face of Christ. His task is impossible, but he sets about it with a good heart and with immortal hope.

Christian Service

ADDRESS AT THE SERVICE UNDER THE AUSPICES
OF THE CHICAGO PREACHERS' MEETING BY
THE REVEREND PROFESSOR JAMES MOFFATT, M.A., D.D., LITT.D.

Not being very sure of the exact audience this morning, I can only promise you two things, that what I say will be Scotch, as I am born Scotch; secondly, that it will be short. The last thing my young daughter said to me when I left Scotland was, "Now, daddy, don't bore the dear Americans with long speeches." And being a husband not only subject to his wife but subject to his family, I try to bear that in mind.

What I want to speak about this morning is something about the service of the church, Christian Service, and to say one or two things to you. Although they may be more or less obvious, at any rate they are convictions of my own and convictions that are being reinforced by what I have seen and observed of religious life not only in our country but in the United States.

I have been here two months and I have again felt the value of the golden rule for travelers. The golden rule for travelers is "Never agree with a man who abuses his own country." Never do.

Now some people learn to take the same line with those who run down their own church. The great habit of some people (I am sorry it is among the younger generation) is running down the Christian Church. They will talk loudly about the vanity and the outworn nature of the Christian Church, and they will speak loudly about the defects and errors and the handicaps and the general inefficiency of the Christian Church to which they belong. There are some people who would never say a word against their church simply because self-interest would

prevent them doing so. Nevertheless, I have an extreme suspicion of all persons belonging to a church who in public run it down.

I don't think we have any right to object to criticism of our church, whatever church we belong to; we should welcome criticism, because often that criticism points out to us something wrong. But friends, the criticism that I want to hear of the church is the criticism of men and women who have prayed for the church.

When I read in the Book of Revelations about the Prophet's message to the church, I find in the second and third chapters harder things said about some Christian churches than have been said in the whole of the rest of the New Testament. More severe rebukes of church after church are enclosed in these messages, but these rebukes carried home and did the work. Why? Well, because the man who said them spoke as a man who had first of all seen these churches as seven stars held in the hand of the Lord and as seven golden candlesticks or lamp stands among which the Son of Man was moving. He had seen the divine ideal of the church. In prayer he had a vision of what God meant the church to be, and in the light of that vision and in the light of that ideal he spoke his words of rebuke to the church.

Now that is the kind of rebuke that you and I can accept, the only kind of rebuke which I hold is really valuable, because all churches, like all institutions and political parties, require to be called back from time to time to their original principles. We are extremely apt to forget the fundamental principles of our religion and of our church. We drift away from them insensibly and from time to time it is quite a good thing that a sharp criticism should draw us back to restate and to revive the principles that are fundamental to our service and our call.

In the service of the kingdom and of the church, friends, there is one great problem, it seems to me, that deserves our thought, I mean the relation between ideas and persons. One of the most useful books I ever read upon Christian preaching when I was a young minister was by Phillips Brooks, and Phillips Brooks says that preaching is truth conveyed by personality. Now that

is a valuable definition of preaching: good preaching is truth conveyed by personality. But here is what interests me often in life: how can you get ideas transferred from one life to another? What are the conditions for the transmission of truth and conviction? That is not at all so easy, I think, as we imagine. God gave gifts to men, says the Apostle, and his gifts are men; he gave gifts to the church and the supreme gifts of God are men. Whenever a church has some new idea and some fresh thought of God, it has always been conveyed through human personality.

When I study church history, as it is my business to do, I am more and more convinced that it is not theologians who are responsible for the progress of doctrine, it is preachers. The great advances in Christian doctrine have always come through preachers, through great Christians who were in touch with the common life of the church and who thus sought to embody the truths that dawned upon them. But how can you get an ideal truth conveyed to the mind of another person? It is by no way so simple as you think. Personal example, of course, tells now and then; if you see an act performed by some person, some person whom you respect, it tends naturally to the reproduction of that act in you. There is an imitative faculty in us.

Then, to present an idea effectively also tells, and that is where the work of preaching and teaching comes in. Conviction of truth can be brought about with force, imagination and illustration. In some churches symbolism is very largely employed. I was very much struck the other day by hearing an American Baptist layman say to his pastor, "I wish sometimes I could see you with a crucifix in one hand and swinging incense in the other hand." When he was asked what he meant, he said, "What I want some time is symbolism." In many churches symbolism is largely used to represent Christian truth, but the great and common point is to get a new idea started in other people's minds. To produce a new growth of thought and imagination is not a simple task; it is very difficult for some people because instinctively they shrink from propaganda.

There are two classes of minds; there is a class of mind that is quite content to get truth for itself, to brood over it and to assimilate it, to state it. That is what we call the academic type of mind. Then there is the other type of mind that no sooner gets hold of a truth than it seeks to impart it. Here propaganda is uppermost.

Now, of course, I don't mean to say that the first class is not useful in the church. Sometimes a man does great service to his men just by thinking. An example is the work of Rousseau in France. But it is the second class, the men who believe and therefore speak that are most useful. They feel entrusted with truth which they must impart to others. And yet, friends, even here we have got a difficulty. The truth that we are to present to others and convey to others can never be merely a truth that just dawned upon us, it must be a truth that has passed through our being. You can't pass on to other people with any effectiveness something that is simply yours suddenly and on the surface. If there are any students here of this college, remember that is the great function of a school. I meet students sometimes even in Scotland who come to college with a really prophetic gift, with great zeal and evangelism, and really regard college as kind of a passing stumbling block in their course. They have got to put up with it, and they will for a year or two, as one of those mysterious checks on the human spirit imposed by the church, but they are all the time panicky to get out and preach and teach.

Of course that is responsible for a thin ministry. When God puts men into college he means them to be students, he gives them precious years to study and to learn how to think. If they don't use these years, then they are laying up for themselves a very thin time in years to come, and the result is that afterwards, having failed to assimilate the truths, they fail to have the driving power that makes the Christian convictions go home.

Friends, it is not simply the fact that we have truth to preach, it is the deeper question: are we the men from whom people will take these truths? History tells us that there are often great thoughts of God and ideas of truth which fail because they are misrepresented. I often

think the Christian truth is like a good hymn; a good hymn is sometimes handicapped by a bad tune. Now there are great ideas that are handicapped by the people who state them. I have heard some men preach great doctrines and all the while the man's personality was discounting what he said. It is extraordinarily important to ask ourselves, are we the kind of people from whom others can take the truths we preach? Have we personality and character behind us sufficient to convey these truths to those who listen to them? Have we the spirit of modesty, the sense of service, the unselfishness of life? Can we speak truth through our personality and not put ourselves forward?

Now I am very fond of fishing and I always appreciate the word of our Lord to his disciples when he said, "I will make you fishers of men." But if there is one thing that a fisherman must do, he must never let himself be seen; if he puts himself forward in his fishing, he hasn't a chance of getting a fish, and there are many men who fail in the ministry because they put themselves forward too much. They exaggerate their personality; they advertise themselves. And they don't get people—they may get an audience but they don't get a congregation, they don't win souls for the Lord. And that is one great criticism we have passed upon ourselves.

Because of this service of a church about which I am speaking, this effort to get ideas home to other people through example, through effective statement and in other ways, it is implied that our supreme judge—I mean on earth—is the church. There is the greatest distrust of ministers who in these days seem to find that outside occupations are much more interesting than the work of the ministry.

I think that is getting away entirely from the New Testament. There is a text in St. Paul upon which I have never preached but which has preached to me. It is in the first chapter of Second Corinthians. Paul writes, "Our rejoicing is this, the testimony of our conscience, that in simplicity and sincerity of God we have behaved ourselves in the world and more abundantly toward you." Toward you in the church, more abundantly toward you. A Christian minister's character and work should come

out most of all to the church of which he is a minister. There he stands or falls. His reputation in outside circles may be quite justified and legitimate, but says St. Paul, "and more abundantly toward you." It is no service at all to the church or to ourselves when we seek and find our reputation outside the circle of those whose interests ought to be our chief concern.

A second thing that I find extremely important in Christian service is this: the true Christian service is the undying expression of devotion to Christ, and the fountains of Christian service will dry up unless they are steadily reinforced in personal religion, and the personal religion must express itself in service.

In the last chapter of St. John's gospel, three times over Jesus asked Peter, "Simon, do you love me?"

"You know I love you."

"Feed my sheep." That is, take upon yourself the personal responsibility of the men and women for whom I have made you responsible. Serve them. Now, Christ says to the minister, "Feed my sheep." When we are young ministers we are very fond of talking about "my congregation." It is quite legitimate. But friends, your congregation isn't yours, it is Christ's. Feed my sheep. We belong to Christ and Christ will judge you for what you have done with them or what you failed to do with them. Feed my sheep and give them what they need, wholesome instruction, not always what they like; sometimes what they like is not what they should get, and sometimes ministers are too afraid to give them what they need.

My dear friend Dr. Denney in Glasgow, one of our strongest theologians, used to say, with a twang in his voice, to some of his students just leaving for the ministry, "Gentlemen, remember our Lord said, 'Feed my sheep.' Be the shepherds, don't be the pet lambs." There is a certain type of minister who is the pet lamb of his congregation; he is petted by them; he does good and all goes well, but there is no guidance. A real shepherd who will minister must take the responsibility and give people what they require.

"To feed my sheep is the expression," says Christ, "of love to me," and there I think we have largely de-

parted from the New Testament standards. I worked with a committee recently in drawing up a new hymn book for the Presbyterian churches, and one of our aims was to get better hymns upon service. It is extraordinary how few good hymns on Christian service you can get. You have got a mere handful of hymns and what struck me in working over the ancient model hymn book was that the great classical hymns upon love to Christ failed to bring out the very point that Jesus Christ emphasized. Take, for example, the glorious hymn of Cowper,

“Hark, my soul! it is the Lord;
’Tis thy Savior, hear his word;
Jesus speaks, he speaks to thee:
‘Say, poor sinner, lov’st thou me?’”

And so on it sweeps to the end, but there is not a word about feeding my sheep. Love to Christ is demanded and expressed, but without any relation to this Christian service, and if any of you here have got poetical gifts, you can’t do a better thing for the Christian Church than to write some good hymns on Christian service, inspired by the thought of love to Christ. There are plenty of great classical hymns, but not for Christ, and there are some good ones on Christian service but hardly any that unites the two as the New Testament does.

It is in this Christian service which brings devotion to our Lord where we find disinterestedness, and this comes out in a word of our Lord which most of us fail to recognize. I mean one of the beatitudes. “Blessed are the pure in heart for they shall see God.” Now I suppose in that beatitude “God” is perfectly unambiguous, it is a monosyllable and it is perfectly simple. I have heard two classes of sermons on this, one a sermon upon purity, pointing out that when life is soiled by sensuality it loses any sense of godliness, which is true. Another was by an English bishop who showed how by detachment from the sensuous the soul reached conception of truth and vision of beauty inaccessible otherwise, and being a Scotchman not very mystical, I felt decidedly left out of this sermon, and wondering whether Jesus

in Palestine was addressing psychologists or persons interested in vision, and going home and reading the New Testament I discovered, of course, as you know, that Jesus referred to something entirely different. The "pure in heart" meant not persons who are free from sensuality, but persons who are disinterested or single-minded. Water is pure when it is not mixed with any foreign substance. The mind and the heart are pure when there is no ulterior motive entering in, and Jesus praises here not absolutely one particular life, but the life that is bent upon one thing alone, the same thought that he expresses later when he says no man can serve two masters.

I was told the other day by one of my good Methodist friends that John Wesley in his sermon takes the same view, the pure in heart are the single-minded, and that is the meaning of the beatitude.

Now notice what is meant by the second part, "see God." To see God is an oriental metaphor for having real fellowship with God. To see God was to enter God's presence and gain access to him. When we say today we want to see a person, it commonly doesn't mean that we want to get a sight of the person, but we want to have an interview with him, to ask a favor, to get advice. Well, so in the ancient world, to see God was to get access to God's presence.

For example, in court life we read that when David pardoned Absalom for his rebellion and allowed him to return to Jerusalem, he said, "He is not to see my face." That didn't mean, of course, Absalom wasn't to see his father, because he was certain to see him about the city, it meant that Absalom was not to gain access to the inner council, he was excluded from the private interviews with his king and father. So to see God on the lips of Jesus means to have access to God's presence, and the beatitude, therefore, means Christ praising men and women who in their service of Him are perfectly absorbed with pure motives.

I will give you an illustration of the life of Bishop King. One man came to see him often. He was introduced to him, and then King said, "When he was talking to me I saw his eyes just roaming around the company

in search of somebody more distinguished." He pleaded he wanted to see Bishop King and he did see him, but he was on the outlook for an introduction to a person higher in society.

Now men and women, Jesus knew that is just the way we treat God; we say we want to meet God, have an interview with God, and we take the position of prayer and take the words of prayer on our lips and how often our real minds are upon something else. We are not pure in heart as we seek an interview with God.

In the same way with Christian service, people may profess to serve the kingdom of Christ, and yet motives of reputation and personal advantages may creep in and make their service impure and therefore unsatisfactory. "Blessed," says Jesus, "are the pure in heart, the single minded, for they it is who see God."

Now such is the great conception of Christian service with these qualifications and conditions.

There are two things more I want to say about it. The first is this: I have been speaking about the distinct conditions of our service of God and of His church, but we have got to remember the other side, friends; when we are servants of God and employed in his service, we are naturally apt to take too much upon ourselves, to regard our abilities and energies as the main support of God's cause. Certainly no one, at any rate today, could afford to do less than his utmost in the service of Christianity; nevertheless, no real Christian service will be done unless we remember the responsibility of God.

Sometimes I read articles or hear men speak about Christianity and its prospects that say "Is Christianity going to survive?" or hear addresses upon the possibility that Christianity may resolve itself into some humanitarian religion, and I wonder whether such persons have lost the sense of humor or the sense of history, or both.

Men and women, Christianity of the Lord Jesus Christ is a fire which He came to kindle. "I came," He said, "to kindle a fire." You and I are not like a group of men upon a lonely moor, kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian Church is not nervously engaged

in trying to prevent the extinction of Christianity from the universe; Christianity is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with the fire. The fire will always burn; the question is whether it will burn in our lives, whether it has material to use in our devotion and thought and perseverance that will enable God to do the work of lightening and warming our age. That is the problem for our service, and that is where we are to learn again the great truth, that the Christian religion, the Christian service implies first-hand acquaintance with God.

Now that may seem a very obvious thing to say, but here is the fact: today the world is loud with voices speaking against God, denouncing Christianity. Now we don't need to be upset about that; that has always been the case, the world is often full of people talking about God, discussing religion in various aspects, and we forget that Christianity will never survive by listening to people talking about God. Christianity begins and continues and thrives as we hear God speaking to us. It is the voice of God, and the great weakness of our service today is that we are not giving enough time to hear the voice of God. We are making our worship too much a lecture or a concert, and we are failing to do as our fathers did, with all their defects. Our fathers knew that worship meant to be still and know that God is God; hear the voice of God speaking; and that is at the heart of Christian service.

The last thing I want to speak about is this: to me the great test of a Christian service (and I don't often get the pleasure of worshipping in one) is whether in the course of that service I forget there is somebody speaking and only am conscious of the presence of God. That ought to happen in every Christian service. There ought to be in the course of the preaching or of the reading of the Scriptures or the prayer or singing a moment where every worshipper has the presence of God in his conscience.

This is true because as far as I can see the great end of Christian preaching is to produce this effect. It is nothing today, or it is a very small matter at any rate, that we should be able to explain from the Bible how in

far off days such-and-such a thing happened. It is a small matter that we earn scholarships and make ourselves marks in the art of reproducing ancient life and biblical scenes. The task of the church and of preaching is far deeper than that, and there is a very searching word spoken by Prof. Herrmann of Marburg, one of the most advanced of German theologians, spoken to his own party, which I sometimes read to myself as a rebuke. Here is what Herrmann says: "Liberal theologians are experts in the appreciation of piety outside themselves, but a piety of their own, a religion of decision, but rarely emerges into the light of their consciousness. They are masters in the art of presenting to us the way which the prophets received the word of God, or the way which the apostle was filled first with conflict, then with peace; they can wipe the dust of centuries from the words of Jesus, but they seldom show any sign of concern about what Christ means for themselves, and they show no signs that a personal life bears down upon them from the pages of Scripture."

Now there are theologians to whom that doesn't apply, but it is a very suggestive and deep warning and it brings me to this point that I would like to leave with you: it seems to me that nowadays we require to remind ourselves that the reading of the Bible is one of the great sacraments of the church. I am convinced that from the beginning Bible reading has been one of the great sacraments of the church. In a sacrament there is something that appears, as in baptism there is water, in the Lord's Supper the bread and the wine; and by means of these simple signs, the spiritual presence of God is made real to us. Now in reading the Bible, the written page or the oral word becomes sacramental. All through history, especially at the beginning, the reading of the Bible proved itself a means of communion with God. Men and women in reading it finally were charged with vitalizing power.

We speak about the Bible, the record of revelation; it is that, but it is more than that, friends, it is a part of revelation. I don't mean it in any mechanical sense, but there is no doubt whatever in history that the text of the Bible, the words of the Bible, are charged with life

and that those who read them reverently and with an open mind come repeatedly into direct touch with the loving God who inspires and that is one of the great things to define for our age today. When Erasmus broke through the tradition of the medieval church and tried to present the New Testament as purely and as freshly as possible, he said the one main object of all his New Testament study was to make Jesus Christ more visible, and he said if you put a New Testament into the hearts and minds of the people and into their hands, the New Testament will give them Christ talking, healing, dying, rising, the whole Christ in a word.

Now that is the great end and object of all our study of the Bible, and I say this without in the least sense depreciating historical criticism with which I am in deep sympathy myself.

Men and women, it is a small thing to us if we are able to make clear, a little more clear, how in the far past this word was spoken or that deed was done; it is a small thing in the Christian pulpit to be able by means of choice language and artificial eloquence to sway an audience with Bible words. The great thing, the thing by which the church lives and the thing for the lack of which you and I will be condemned by God, the great thing is, in our Christian service, to enable men and women to be conscious of the presence and to hear not us but Him who is the same yesterday, and today, and forever.

Essentials of a World Religion

ALUMNI ADDRESS BY THE REVEREND JAMES
EDWIN CROWTHER, M.A., B.D., D.D.

“The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened.” Matthew 13:33.

The assumption of these words is that the ideals represented by the kingdom of heaven will eventually permeate the entire social order of the world, and become operative in all of life's relationships. That is our confident expectation. It can scarcely be claimed, however, that modern Christianity is identical with the kingdom of heaven. We would, therefore, inquire as to what modifications our modern Christianity must undergo if it is to achieve its mission as a world religion. I venture to suggest seven essentials for such a religion. In doing so, it is my purpose to deal only with the points of greatest weakness in our modern Christianity rather than to attempt a comprehensive epitome of the requisites of a world religion.

I. Humility. Although modern Christianity represents only one-third of the world's population, we have calmly assumed that it is destined to become *the* world religion. Whether this assumption is born of a Christian faith or a Nordic complex is open to debate. The white man, for at least a hundred years, has posed as a world ruler, and has largely taken it for granted that his was the only culture worthy of propagation.

We Christians have painted our polychrome maps with Heathenism in black, Buddhism in yellow, Hinduism in

orange, Mohammedanism in green, and Christianity in the crimson of redemption. Then we have piously asked:

“Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?”

This assumption of our illumination and their benightedness is naturally and properly resented by what we are pleased to call the non-Christian world. We are reminded that our Master “made himself of no reputation.” It was he who said: “Blessed are the meek, for they shall inherit the earth,” which, being translated, does not mean “Deutschland über Alles,” “Britannia Rules the Waves,” “America First,” nor “White Supremacy.”

Race pride, which thinks unworthily of others in proportion as it “thinks of itself more highly than it ought to think,” is a peril of modern Christendom, even as it was of ancient Israel. Such a phenomenon as the Ku Klux Klan, these knights of the night shirt desecrating a crimson cross to yellow purposes, is a startling evidence of our benightedness, and justifies the allegation that “the West is a part of the non-Christian world.” “I am convinced,” says H. G. Wells, “that there is no more evil thing in this present world than race prejudice; none at all. I write deliberately, it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world.”

One thing is certain: our modern Christianity must be purged of its pride and prejudice if it is to find favor with mankind as a world religion.

II. Mutuality. As Christians, we are to go to our brethren of other races not because they need *us*, but because we need each other. A Christian of India complains that “you make us feel that you want to do good to us; you don’t make us feel that you *need* us.” Love and friendship are based, not on equality or inequality, but on mutuality, mutual respect, mutual helpfulness.

Mutuality is an attribute of personality. “Ye are my friends,” says Jesus. “We are workers together with

God," says Paul. Not only do we need God but God needs us. So is it among men. Only together can we build the kingdom of brotherhood. It is this "togetherness" that destroys the humiliation of pauperism, of dependence, of paternalism. No self-respecting race will long endure the condescending patronage of foreigners, however Christian our intentions may be.

It is not necessary that we belittle ourselves in order to appreciate others. With what measure we esteem, we shall be esteemed. Beholding as in a mirror the glory of the nations, we shall be transformed into the similitude of the glory we admire in them. Every nation has something to contribute to the sum-total of human enrichment. Each nation is the master of every other nation in some one thing. Hence, we must go to the peoples of the world not only as teachers but also as learners. We must not only send our best to them; we must invite and cordially welcome their finest minds to enlighten us. Not all the graces of the Spirit are within white skins. Glorious civilizations existed when our ancestors were painted savages. God "hath not left himself without witness" among any people.

The music of the symphonic orchestra is possible only on a basis of mutuality. It is not at all a question as to which instrument is superior to the other; all are necessary. Harmony is impossible so long as the trombone insists on being the whole orchestra. Is it not high time that we Anglo-Saxons, even we Christians, cease to assume that we are the whole "parliament of man," and recognize that we are not a majority; not even a quorum, but that we are "members one of another"? With such a relationship of mutuality we shall "make one music as before—but vaster."

III. Liberality. The chief obstacle to the progress of Christianity is Christianity. The River of Life, as it has flowed from the throne of God down into our twentieth century, has gathered upon its bosom much debris from the channels through which it has passed. Instead of a river "clear as crystal," modern Christianity is not unlike the "Big Muddy." Not only have we this treasure in earthen vessels, but in the progress of the centuries

ecclesiastical dogmatism has largely substituted the material vessels for the spiritual treasure.

Harold Begbie says that "a Buddhist or a Mohammedan could get no true notion of the Christian religion by spending his whole life in the cathedrals and churches of Europe. Nor, if he gave himself up to a study of mass-books, catechisms, prayer-books, hymnologies, controversial theology and missals of mysticism, could he ever arrive at the heart and soul of this religion."

We live in a day of theological controversy. It is a contest between finality and progress in religion. The partisans of tradition insist on confining us within a theological terminal. The pioneers of truth prefer the adventure of an experimental highway. We repudiate the idea that unity with the past involves uniformity with the past. Paul said: "After the way which they call heresy, so worship I the God of my fathers."

The temple of truth is not a house divided against itself. It is at the mercy of neither fundamentalists, fanatics, fools, philosophers, nor higher critics. Truth was before anybody preached it or proscribed it. It is not changed by man's theory about it. It cannot be cajoled to lie nor compelled to compromise. It is as immutable as God himself; it is the corner-stone of the universe. Men may come and men may go, but Truth goes on forever.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

The young people of the Orient study the storm-scarred book of geology which reveals a world, not six-thousand, but millions of years old. Or they study biology and the Darwinian theory as to the origin of species. On every hand they are confronted with evidences of an evolutionary process, the development of lower into higher forms of life, and the degeneracy of higher into lower forms.

"Evolution ever climbing after some ideal good,
And Reversion ever dragging Evolution in the mud."

They turn to the Church for its interpretation; for the reconciliation of religious theory with scientific demonstration. They ask for light, not heat; for demonstrations, not denunciations; for reason, not ridicule; for conclusions, not calisthenics. Thank God, we live in a day when the Church can fearlessly face every doubt that is born of sincere and earnest inquiry.

We humbly confess that it was not ever thus. In the middle of the last century, on account of the disclosures of Charles Darwin, a storm of invective and misrepresentation broke over the Christian world, and still clouds the sky in our own day. Dr. Lightfoot of Cambridge University, one of the foremost Hebrew scholars of the seventeenth century, had declared that: "man was created by the Holy Trinity on October 23, 4004 B.C., at nine o'clock in the morning." Cardinal Wiseman described evolution as "a movement which threatens the fragmentary remains of Christian belief." Bishop Wilberforce of Oxford declared that "the principle of natural selection is absolutely incompatible with the word of God." Even Mr. Gladstone affirmed that Darwin had "relieved God of the labor of creation, and had discharged him from the governance of the world." An American Bishop made the historical and hysterical declaration that "if this hypothesis is true, then the Bible is an unbearable fiction, and Christians for nearly two thousand years have been duped by a monstrous lie." To Dr. Laing, the fact that Charles Darwin was buried in Westminster Abbey alongside of Sir Isaac Newton, was an evidence that England was no longer a Christian country.

Happily that age of dogmatic darkness is almost past. "The night is far spent; the day is at hand." The peril to religion is not in science. Rather it was indicated by Erasmus when he said: "By identifying learning with heresy you make orthodoxy synonymous with ignorance." It is the traditionalist who is the skeptic. The most deadly form of unbelief is that which doubts the sincerity of science, scorns the integrity of intelligence, distrusts the processes of progress, and interprets the saffron sunrise of every new, creative day as the final conflagration of all things.

The young man of the Orient is not going to be content with a hand-me-down theology. He will not be a mimeograph copy of the past, a human ditto mark, a peripatetic Amen. Any attempt to force Occidental forms and formulas of Christianity on the Orient will be unfortunate in its results. "We are there to give Christ," says Dr. E. Stanley Jones of India, "and we will allow and urge other peoples to interpret him according to their own national genius." Meanwhile, we would do well to join with Alexander Pope in his "Universal Prayer" when he says:

"Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe."

IV. Service. The founder of Christianity "took upon himself the form of a servant." He measured the stature of human greatness by the reach of human service. "He that would be great among you, let him be the servant of all." When living in South Africa, Mahatma Gandhi had two pictures on the wall of his room: Christ washing the feet of his disciples, and the crucifixion of Christ. Mr. Gandhi, although a disciple of Hinduism, accepts Christ and follows him, but rejects Christianity. What does this attitude signify?

It means that there are elements which have become associated with modern Christianity that are contradictory of both the spirit and teaching of Jesus. President Coolidge said to the recent convention of the Foreign Missionary Societies of the United States and Canada: "Not everything that the men of Christian countries have carried to the other peoples of the world has been good and helpful to those who have received it. One of the greatest things that a missionary movement could do would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes of true Christianity."

It is manifest that no missionary movement can give any such assurance except for its own personnel. But that is a relatively small company. In Nigeria, the

representatives of government and commerce are seven to one in proportion to the missionaries; on the Gold Coast forty-seven to one. Moreover, Christendom is represented not only by individuals but by newspapers, by wireless and radio, by acts of our Government, and by our influence on the nationals of other lands dwelling temporarily within our borders.

The fact of the case is that modern Christianity is linked hand and glove with a civilization of exploitation, of materialism, of imperialism, whose law is the rule of gold and not the golden rule. The motive of this civilization is profit, not service. Its symbol is an eagle, not a dove. Its sign is a scourge, not a Cross. Its spirit is competition, not co-operation. Its complex is Nordic, not Nazarene. Its interest in the extension of the Kingdom of God to all mankind is represented by the price of a single battleship per annum, contributed by a relatively small proportion of Christians.

Mohammedans think of Christianity in terms of the Crusades; the Jews, in terms of pogroms and persecutions; the Chinese in terms of the Opium War; the Japanese in terms of Admiral Perry's guns that forced open the doors of Japan for Americans, and the Exclusion Bill that closed the doors of America to Japanese; India in terms of British imperialism and the Amritsar massacre; Africa in terms of slavery, the liquor traffic, and the loss of eleven million square miles of their fatherland to European powers; Mexico in terms of 850,000 square miles of territory plundered from them in what General Grant describes as the most iniquitous war ever waged by a strong nation against a weaker one.

A brilliant Negro of French West Africa has voiced the cry of the non-Christian world in words that are more than rhetoric when he says: "Civilization, civilization, pride of the Europeans and charnel-house of the innocents. You have built your kingdom on corpses. Whatever you wish, whatever you do, you move in lies. At sight of you, gushing tears, shrieks of agony. You are might prevailing over right. You are not a torch; you are a conflagration. You devour whatever you touch. If we knew of what vileness the great colonial

life is composed, of what daily vileness, we should talk of it less; we should not talk of it at all."

One of India's greatest statesmen says: "Your Jesus is hopelessly handicapped by his connection with the West." The Orient is judging the value of Christianity not by the missionary, but by the mercenary, the merchant, the militarist. Both they and we know that these represent the Western conception of Christianity rather than the idealistic missionary. Kagawa of Kobe says that American missionaries in Japan, although they are people from heaven, nevertheless are hated because "they are thought of as only people from America."

If the Christian religion is to have authority among the nascent nations of mankind as a world-religion, it must either Christianize the international commerce and politics of Christendom, or it must frankly and openly repudiate their practices. Service must become a dominant and decisive factor in our international relations. A world religion cannot pray on its knees on Sunday, and prey on the aborigines the rest of the week.

V. Practicability. Certain practices which are a reproach to Christendom are condoned on the ground that any other course, for the present at least, is impracticable. Hence, the teachings of Jesus are regarded as ideals to be adored rather than commands to be obeyed. We are thus placed in the unfortunate position of attempting to convert the rest of the world to ways that we profess rather than to ways that we pursue.

The vital issue affecting Christianity today is not doctrinal but dynamic. Will the thing work? There are other religions, more or less beautiful and intellectual, that offer a way out of the present world. But Christianity is pre-eminently a way in, not a way out. It claims power to transform the present order. Its New Jerusalem is one that is "coming down out of heaven from God." The kingdom of this world is to be brought under the mastery of the Galilean.

Can it be done? Granting that a time element is involved and that not everything can be done at once, does the history of Christianity give the impression of a persistent and practical progress in the mastery of human problems? We believe it does, notwithstanding the long

periods in which the heaven seems to have lost its power. Of this we may be sure, the other two-thirds of the human race are not likely to accept Christianity merely on the basis of its much-disputed theology which may seem very important to us. They will want to know if Christianity can meet their personal, industrial, and national problems. Can this kingdom of hell be transformed into the kingdom of heaven? If so, show us the sample.

Sherwood Eddy says that the average income of the people of India, representing one-fifth of the human race, is less than five cents a day. C. F. Andrews declares: "The condition of the industrial workers of India is terrible. They are underpaid, underfed, and forced to live like cattle. They are exploited both by native and foreign capitalists." Dr. Barnes reports to the Indian Government as follows: "Some factories in India declare dividends of two-hundred to four-hundred per cent. Child mortality is appalling. Ninety-eight per cent of the infants of women factory workers have opium administered to them. It is a household remedy for every ailment of infancy and childhood." Dr. Potts, in his book, "The Emergency in China," speaks of the largest of the sixty cotton mills in China. On a gold basis the average wage is 15 cents a day for men, 13½ for women, and 6 cents a day for children. They work thirty days a month, for Sunday is not a rest day.

A further investigation was made of the rug-making industry in Peking. The number of shops investigated was 205, having a total of 6,834 employees. Ninety per cent work 12 hours daily; less than seven per cent have one day a week of rest. Seventy-five per cent receive less than 15 cents a day, gold, as wages. Dr. Daniel J. Fleming in his recent book, "Whither Bound in Missions," says that "except in the British colony of Hong-Kong, there is not a law in China of any consequence for the restriction of modern industry which is pouring into the country with the most up-to-date machinery, but with almost total disregard of the value of the human life which is to be chained to the machinery."

From these facts it must be evident that Christianity is to be challenged in the Orient not at the point of its theology but its ethics; not as to its metaphysics but its

dynamics. Are the ideals of Christ practicable? Does Christianity seek to actualize these ideals? Does being a Christian involve the practice of these ideals? Once the missionary call was to unoccupied continents. Now it is to unoccupied areas of life, vast areas of human activity wherein Christ is but a name. The call today is to evangelize not only Africa, India, China, but also commerce, industry, politics, and international relations.

Mr. Gandhi was asked how Christianity could be made more attractive. He replied: "Practice your religion without adulterating it or watering it down. Practice it in its rugged simplicity; and emphasize love, for love is the central thing in Christianity." Says another Oriental scholar: "If you were at all like the Sermon on the Mount, or even like the prophetic ideals of Israel, Asia would fall down before your God." John R. Mott speaks a much-needed word when he says: "Make Christianity difficult and you will make it triumphant."

VI. Spirituality. I am not thinking simply of mystical Christianity. That is beautiful; it is necessary, but of itself it is inadequate. General Gordon was a lovely mystic, but his business involved the killing of Chinese and Arabs. John Newton was a godly mystic. He wrote, "How sweet the name of Jesus sounds in a believer's ears." He also wrote of having blissful communion with God while on a slaving expedition on the West Coast of Africa. In the very nature of things, if Christianity is to be a world religion, its spirituality must be consistent with its ethics.

Again to quote Harold Begbie: "A visitor from India or China whose purpose was to study the followers of the Son of God at the center of their national life would surely find himself, in the streets of London, the victim of an immense hallucination. It would be impossible for him to believe that London in any way expressed the mind of Christ. He would see on every side an ostentation of wealth bewildering in its profusion, and staggering in its effrontery. He would see in the shop windows the manifold productions of a commerce created by vanity, voluptuousness and sensuality. The bill-boards would shock his modesty by their prurience, or disgust his intellect with their vulgarity. He would look for self-

sacrifice and he would see self-assertion; for modesty and he would see immodesty; for humility and he would see arrogance; for gentleness and he would see audacity; for meekness and he would see vanity; for reticence and he would see effrontery; for service and he would see idleness."

Let us listen patiently to a voice from India. Tagore speaks from a knowledge of the West when he says: "We have seen this great stream of civilization choking itself from debris carried by its innumerable channels. We have seen that, with all its vaunted love of humanity, it has proved itself the greatest menace to man, far worse than the sudden outbursts of nomadic barbarism from which men suffered in the early ages of history. We have seen, under the spell of its gigantic sordidness, man losing faith in the heroic ideals of life which have made him great." And then he pens these noble lines to his own countrymen:

"Be not ashamed, my brothers, to stand before the proud
and powerful
With your white robe of simpleness;
Let your crown be of humility, your freedom, the freedom
of the soul.
Build God's throne daily upon the ample bareness of
your poverty,
And know that what is huge is not great, and pride is
not everlasting."

But spiritual Christianity must also find expression in another realm. The Christian, like his Master, must frankly trust to spiritual rather than physical agencies as a means of defense and progress. President Coolidge has recently said: "I feel strongly that public opinion, based on proper information, working through agencies that the common man may see and understand, may be made the ultimate authority among the nations."

Dr. Chiba, President of the National Christian Council of Japan, speaking on the Exclusion Bill, gave utterance to this statement: "Shall we boycott American goods and send all American missionaries out of our country? Will that solve the problem? No! There is only one way to

settle it permanently: that is to fight it out only in the spirit of the Master who taught: 'Whosoever shall smite thee on the right cheek turn to him the other also.' Do you think this means to be cowards? God forbid! No coward can act like this. Only a man of tremendous moral strength can do this. Here is the bravest act of all. Here is the only way to deal with moral wrongs inflicted by others. Do you really believe that Jesus, crucified, was victorious, more so than Napoleon? Let us once more believe in the final victory of right, of patience, and of love."

In nothing has Christianity been more apostate than in its international relations. For at least fifteen-hundred years it has raised but little protest against those who

"Wade through slaughter to a throne,
And shut the gates of mercy on mankind."

What a travesty that the Crimean War of 1854 should have been waged for the defense of the Holy Sepulcher of Jesus. He who needed no such defense for his life surely needed it not for his tomb. John Morley may not be wholly right when he declares that Christianity has been responsible for more wars than any other cause whatsoever. But there is sufficient truth in the allegation to bring shame to our countenance were it not for the fact that to multitudes of Christians war is still respectable, and even praiseworthy.

This fact is at least undeniable, that we who profess to be disciples of the Prince of Peace have been the drill-masters of war for the non-Christian world. They were the authorized representatives of Christian powers who put guns into the hands of Africans, and taught them how to disembowel a white man, who trained the horse-men of India into the cavalry of Empire, who compelled Japan to become a first-class naval and military power, who organized the battle-fleets of South American Republics in preparation for future wars, and who waged the most costly, the most brutal, the most deadly war of all human history.

But it is of little avail either to denounce or defend the past. Our face must be set forward if we would be

world-winners. We must, in this matter at least, exemplify the practice of the early disciples who, before Christianity became a baptized paganism and a part of the State under Constantine, followed the example of their Master and trusted in spiritual rather than brutal agencies to right the wrongs of men. Whatever our judgment on the past may be, it is folly for a proposed world religion to

“Attempt the Future’s portal
With the Past’s blood rusted key.”

VII. Unity. One reason why we maintain two-hundred brands of Protestant Christianity in the United States is because our Christianity is not big enough. If we loved our Christ as much as our creeds we would have more respect for his prayer “that they all may be one.”

There is a consequent loss of efficiency. To administer \$44,000,000 per annum, the United States and Canada maintain 236 separate foreign missionary societies. It also impairs our approach to the non-Christian world. It is difficult to imagine a cordial welcome among the Celestials of China for a Dutch-Reformed-American-Chinese Church. The spirit of Oriental Christianity was happily expressed by a Chinese Christian at a recent Conference: “We agree to differ; we resolve to love; we unite to serve.”

The essential unity, however, is not only ecclesiastical but racial. We are told that racial unity is impossible because there can be no real unity except among equals. But equals in what? Dr. J. H. Oldham has stated the case effectively as follows: “All races are equal in the possession of a personality that is worthy of reverence. They are equal in the right to the development of that personality so far as may be compatible with the common good. And in the determination of what constitutes the common good, they have an equal claim that their case should be heard and weighed, and that judgment be disinterested and just.”

There is an essential unity of mankind. The islands of the sea are separated only at their summit; beneath

the ocean's surface their bases are one. Increasingly the races must live a commingled life. Transportation and communication are obliterating distance. The New York Public Library receives 40 current periodicals from China, 59 from Japan, and 89 from India. "Ye are no more strangers and foreigners, but fellow-citizens."

Above all else, there is a glorious unity in Christ. A leading Bengali Nationalist says: "India must come to a universal religion. That universal religion will be Christianity, modified by our own genius and culture." A Hindu College President declares that "there is growing up in India a Christ-cult, apart from the Christian Church, with a motive of service, love and self-sacrifice." A Hindu Philosopher says: "We had high ideals of God before Jesus came, but Jesus is the highest expression of God we have ever seen. He is conquering us by the sheer force of his own person, even against our wills." A Hindu Professor of Modern History adds his tribute: "My study of modern history has shown me that there is a moral pivot in the world today, and the best life of East and West is more and more revolving about that moral pivot. That moral pivot is the life and character of Jesus Christ." It is also the testimony of John Oxenham in his poem:

"In Christ there is no East nor West,
In him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

"In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

"Join hands then, brothers of the faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth."

It will be remembered that when Gandhi broke his twenty-one day fast he requested the assembled guests to sing:

“When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

On Christmas Day, 1923, a non-Christian editor in India wrote an editorial of which this is a brief extract: “A Hindu becomes a better Hindu, a Mohammedan a better Mohammedan, a Parsi a better Parsi by following his own ancestral faith in the master-light which Jesus lighted nineteen centuries ago. He himself spoke of his message as leaven which operates in and through the pre-existing stuff of which each nation’s life is molded. Thoughtful missionaries realize the need of recasting their old methods in the new light in which Christ appears today. To them and all we wish a Happy Christmas.”

It was on that same Christmas Day that a Bengali Poet sent the following to C. F. Andrews:

“Great-souled Christ, on this blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians, for with Asia you are bound with ties of blood.

“We, the puny people of a great country, are nailed to the cross of servitude. We look mutely up to you, hurt and wounded at every turn of our torture—the foreign ruler over us the crown of thorns; and our own caste system the bed of spikes on which we lie.

“The world stands aghast at the earth hunger of Europe. Imperialism in the arms of Mammon dances in unholy glee. The three witches—War Lust, Power Lust, Profit Lust—revel on the barren heaths of Europe, holding their orgies.

“There is no room for thee there in Europe. Come, Lord Jesus, come away. Take your stand in Asia, the land of Buddha, Kabir and Nanak. At sight of thee our sorrow-laden hearts will be lightened. O Teacher of Love, come down into our hearts and teach us to feel the suffering of others, to serve the leper and the pariah with an all embracing love.”

We sing with George Matheson:

“Gather us in, Thou Love that fillest all!
Gather our rival faiths within thy fold!
Rend each man’s temple veil and bid it fall,
That we may know that thou hast been of old;
Gather us in!

“Gather us in! We worship only thee;
In varied forms we stretch a common hand;
In divers forms a common soul we see;
In many ships we seek one spirit-land;
Gather us in!

“Each sees one color of thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven;
Gather us in!

“Thine is the mystic light great India craves,
Thine is the Parsi’s sin-destroying beam,
Thine is the Buddhist’s rest from tossing waves,
Thine is the empire of vast China’s dream;
Gather us in!

“Thine is the Roman’s strength without his pride,
Thine is the Greek’s glad world without its graves,
Thine is Judea’s law with love beside,
The truth that centers and the grace that saves;
Gather us in!

“Some seek a Father in the heavens above,
Some ask a human image to adore,
Some crave a spirit vast as life and love;
Within thy mansions we have all and more;
Gather us in!”

Christian Controversy

COMMENCEMENT ADDRESS BY THE REVEREND
BISHOP FRANCIS JOHN McCONNELL,
PH.D., D.D., LL.D.

I wish first of all to express my very great gratification at being present at exercises which mark the formal opening of Dr. Eiselen's administration. Anyone familiar with what is going on in the realm of Old Testament study knows that Dr. Eiselen stands today in the front rank of Old Testament scholars. I think the trustees of Garrett Biblical Institute are to be congratulated on their choice of a first-rate scholar as head of the Institute. We hear so much in these days about the need of practical men at the head of our institutions that it is positively refreshing to see a choice of a theological president made admittedly with high scholarship as the first requisite. Dr. Eiselen's thinking is of that productive type which finds its way down into the actual living conceptions of ministers and laymen and issues in deeper devotion to the Kingdom of God. Of course, everyone is aware that in the selection of Dr. Eiselen the practical talents have not been overlooked. Garrett Biblical Institute is to be congratulated on the fact that the new leader of the institution has the rare power of making the finest results of scholarship actually work in the preaching of the ministers, and in the practical activities of preachers and laymen alike.

I suppose that nobody will doubt that my theme is at least timely. I do not remember a period in my experience as a minister when religious debate has raged more sharply than at the present hour. We are confronted by grave social and international questions upon which the church has, or ought to have, a distinct message. It can at least be said that the church is taking part in

such debates. Moreover we are discussing again with a good deal of vigor and some heat questions as to the relation between religion and science which we thought settled twenty-five years ago.

It may be just as well to remind ourselves at the outset that a state of controversy is always more or less normal in the church. It may be too much to say that the church has made her greatest advances during periods of religious debate, for much depends on the inherent worth of the matters under discussion. A debate over trivial matters does not help the progress of Christianity. A debate however on a dignified and worthy theme may be of largest benefit for the advance of religious thinking.

In any case we are not likely at any time to be completely free from religious controversy. Suppose we start with a group of Christians on the same level of understanding and spiritual experience. Suppose now some of that group receive what seems to them to be a call to a higher understanding and experience. Inevitably the attempt of the smaller group to lead the other group to its own level, and the attempt of that other group to remain where it is, will bring about intellectual conflict which may have far-reaching consequences. The theologians tell us that we can account for the origin of the problem of evil by the very fact that as soon as any person or persons seize a moral value above the ordinary, that ordinary forthwith becomes evil to those of larger insight. I am not sure that this is an altogether just statement, but I think we cannot deny the fact that differences in levels of religious understanding bring about acute religious controversies. It may be more charitable to say that controversy arises out of the fact that the truth itself is many-sided, and the war is between disputants on the same level. This however is altogether too easy-going. Some views are higher than others, and the grim conflicts are between the higher and the lower views.

If we are to be Christians in our controversy we may well say at times that we will not consider some questions. It would hardly be Christian at the present time to waste energy discussing whether the sign of the cross shall be made with one number of fingers rather than with

another, or whether one mode of baptism is more essential than another, or whether an Episcopacy is itself clothed with some inherent sanctity. It is hardly the mark of good sense to raise such questions as these, and the Christian ought as far as possible to be guided by good sense. There are other questions however which ought to be frankly raised, questions like that as to the possibility of adjusting evolutionary thought to Christian theology, or that as to the processes by which the books of our Bible came into existence, or the manifold questions as to how Christianity is to be adapted to our modern social and international difficulties. Various expedients have been resorted to during the past quarter century on the part of many good ecclesiastical leaders which have amounted almost to subterfuge in dealing with many urgent intellectual and social duties. For example, we are often told that the Church should confine itself to its proper work, that our business is to preach the Gospel and that the principles of the Gospel, scattered like good seed on the earth, will of themselves in the end bring about a harvest of better intellectual opinions and better social institutions. We are likely to be told that this method of announcing principles has been the method of the prophets from the beginning.

There is first of all some historical misunderstanding here. The prophets of the Old Testament especially never spoke in general or abstract terms. Jesus never spoke abstractly. The prophets and Jesus indeed uttered great principles, but they uttered these principles concretely and in reference to particular situations. Amos and Isaiah attacked luxury in specific terms. Jesus did not indeed have anything to say about slavery, or about modern capitalism, but he attacked covetousness and greed by assailing the vested interests of his time, namely those in the keeping of the religious forces which centered chiefly around the temple. It is undoubtedly true that the prophet scatters seed on the ground, but someone must cultivate the growing crop and someone must definitely and decisively put in the sickle when the time of harvest has come. We cannot escape such definite duties by talking about "the primary duty of the church" or about a pure Gospel. I never have been able to under-

stand what the oft-used expression "pure Gospel" means. If it means the Gospel that indubitably came from the lips of Jesus we must remember that we find the most definite utterances concerning specific evils in what are considered the oldest strata of the New Testament. It was these utterances that made the officials of the time of Jesus think of him as a meddler. If Jesus had been an abstract teacher of abstract truth, if he had attended to "the primary work of the Church" in distinctively spiritual instruction after the manner of some of his ministers of the present day, he could have preached for fifty years and never have had any more trouble than some of the ministers of today have.

No, it is not Christian to dodge manifest applications of Christian truth to intellectual or social situations with the plea that the business of the Christian is to preach the Gospel. Nor is it Christian to dismiss some important questions with the distinction between truths that are primary and truths that are secondary or instrumental. Henry Ward Beecher is supposed to have made an excellent hit when he said that religion is the oyster and theology the shell. Others have uttered the same thought in the wise adage that the Gospel is the wheat and theology is the husk. The climax of wisdom is supposed to be reached when someone arises to remark that he does not care to eat oyster shells or husks. There is a certain type of lay religious teacher going about the country at the present time calling on the preachers to give the people wheat and not husks. All this seems convincing until we remind ourselves that one of the best ways to develop a better type of grain is to provide a better type of protecting husk. The theologians at the present time who are earnestly striving after statements of truth, that may after a fashion be characterized as husk, are really striving to ensure a better spiritual food supply for the world. Suppose that theological statements are merely instrumental. The progress of modern civilization in industrial, scientific, humanitarian discovery is largely due to the creation of better and better instruments. A searcher after astronomical truth is not likely to be patient if a lens-maker excuses the bad focus of a glass by saying that after all lenses are purely in-

strumental. Suppose a man stands before us who is capable of doing two tasks equally well, the task of presenting truth effectively Sunday after Sunday to congregations of two thousand five hundred persons, or of shaping the thought of twenty-five theological students week after week in the search for better conceptions of God and his processes. Suppose this unusual man should have to choose which of the two courses he would take. If he were to ask my advice I think, after more than thirty years' experience in the ministry, I would have to counsel him to give himself to the training of students in the most serious intellectual approach to an understanding of God. Such training may of course be instrumental, but we are suffering terribly just now from the lack of good instruments.

Another course which is not quite Christian is to refuse to consider some matters up for discussion on the ground that the consideration of such themes is likely to affect adversely the manifold practical activities of the Church. I do not find that many preachers are concerned about the effect of their attitude toward religious controversy on themselves or on their own local enterprises. They do, however, seem to be seriously concerned about the effect of such controversy on the world-wide benevolent enterprises of the Church. They know that missionary activities especially are conducted upon such a narrow margin of financial safety that, if there is any considerable shrinkage of the missionary funds of the denomination, missionaries will have to be called home or work on starvation terms. It is this horror of what may happen to the benevolent enterprises of the denomination, and not any fear of their own personal future, which acts as a deterrent upon the speech of many a preacher who would otherwise be prophetic. I do not think, however, that a church has a right to conduct its benevolent enterprises in any such fashion as to interfere with the prophetic spirit in its pulpits. It may be a counsel of perfection, but it is nevertheless a counsel of wisdom, to say that the utterance of the truth as the prophet sees it is the most essential function of the Church; and that if the benevolent enterprises of the denomination are so conducted that threat to those enterprises curbs the prophetic

spirit, that fact is a serious reflection upon the management of those in charge of the enterprises, for as a matter of fact serious curtailment of benevolent funds seldom follows the outspoken utterance of the truth. The shrinkage from such causes is so small that the management of benevolent enterprises ought to allow for such contingencies in any church that aims to be at all loyal to the forward impulse of Christianity.

Just here it may be in order to say that a large part of the danger to benevolent receipts from prophetic utterance comes out of the fact that the ministers have not been faithful to their tasks as teachers. Time and again I have heard young ministers say that they are thankful for the introduction to doctrinal and Biblical and social questions which they received in the theological school, that they have found peace themselves as to these troubled matters, and that then they have gone on to preach the gospel without reference to controversy. The result is that many preachers who could have trained their laymen to take a right point of view on controverted matters, at least a point of view that would save them from spiritual distress, have allowed the laymen to remain in ignorance. I do not mean that the pulpit is the place for debate, but there ought to be opportunity in special classes in every church for the discussion of the themes at a particular moment occupying the attention of religious thinkers. I know a man who for years sat in the classes of one of the foremost English Biblical authorities, and accepted the advanced views taught by that scholar, who has kept so silent on all such matters that members of his congregation have not the slightest idea as to where he stands on the modern methods of Biblical study. This preacher himself calls the quality—that has enabled him to keep silent—“tact.”

On the Biblical discussions of today, the ordinary layman is not informed. Virtually every preacher graduated from a theological school in the past quarter century has at least been introduced to the modern view of the Bible. The layman has not had such an introduction. If the introduction has not ruined the faith of the preacher, but has rather strengthened his faith, there is no reason

why it should have any other effect on the faith of the layman.

The situation is somewhat the same as concerns social questions. Very few business men, even though they themselves may be large employers of labor, know much about modern industry from the laborer's point of view. Even if the successful business man has himself come up from the ranks, he does not understand the current labor point of view. A preacher who reads a labor journal very likely knows more about what the laboring groups are thinking than does the employer of labor himself, for it is almost impossible to get an employer to read a labor paper with an open mind. So the employer is apt to label all interest in labor questions as bolshevist. This does not mean that the employer is an ignoramus; it simply means that on the matter under discussion he is not well informed. The same thing can in turn be said of the laborer of course. Few groups of laboring men today have the slightest knowledge of the employer's point of view or of the sympathetic interest of the ministry of the Church in the laborer's difficulties. The condition here is not at all beyond remedy. Without transforming his pulpit into a platform for the advocacy of social panaceas, a minister can find ways of introducing his laymen to the ideas which are astir in all realms of social controversy.

The controversial questions, then, are not to be evaded. They are to be frankly faced. What does frank facing of them involve if we are to maintain a Christian spirit? Christian honesty implies first of all a deliberate intention to understand what an opponent means. Christian controversy has often been far from Christian in this respect. Twenty-five years ago I heard a debate between two exponents of the doctrine of Christian perfection, both Methodists, and each claiming to represent the true Methodist position. One took the ground that entire sanctification had to be wrought in the believer's soul by a distinct work of grace, registering itself in a single experience. The other maintained that the goal might be reached by more gradual approaches through successive experiences. If these debaters had taken the pains to understand one another they would have seen that the

difference between them was very slight, at least not wide enough to warrant a formal debate. Yet each persisted in reading into the other's utterances meanings which the other manifestly did not intend. The debate reached its climax with one opponent marching off the platform declaring that the other speaker evidently was actuated by a desire to mislead immortal souls into perdition! Considering the nature of the theme under discussion, this was rather an alarming outcome, especially since both men professed, or admitted, that they were entirely sanctified. Yet such an outcome is not one whit more ridiculous than the results reached when controversialists get into the temper which makes against understanding. The essential question in a discussion is not just what a man says, but what he means by what he says. Of course, if all our Christian arguments back and forth are to be carried through after the fashion of speeches by lawyers, we shall have to stick pretty close to the wooden rules governing legal discussion, but the great living issues of the religion of society are seldom settled by the methods of lawyers.

In the next place, if a Christian is to be honest he must take care not to give a needlessly wrong impression of what he means. Honesty consists not merely in what we say, but in producing the correct impression by what we say. Of course there is no way of insuring that everybody will understand our speech, but we can take reasonable precautions against misunderstanding. We can take pains, for example, to explain definitely what we mean. Not all questions can be answered briefly. Certainly not all questions can be answered by a crisp yes or no. Take just two instances from current day debates. Suppose we ask a candidate for the ministry to answer yes or no as to whether he accepts the virgin birth. If the candidate answers only yes or no he may woefully misrepresent himself. Many of us have never had any serious difficulty in accepting the dogma of the virgin birth. It has always seemed to us to be an inherently fitting accompaniment to the inauguration of a career like that of our Lord. If, however, a man asks us to say yes to the question about the virgin birth, we insist on accompanying our answer with a statement that "yes" is not to be

interpreted to mean that incarnation necessarily depends upon any one method of divine procedure. If on the other hand the candidate answers no he is not necessarily to be interpreted as meaning that he knowingly rejects the incarnation. Or suppose we ask the candidate to answer yes or no as to whether he believes in evolution. That question simply cannot be answered yes or no. If a man answers yes, he may mean that materialistic forces have produced the organic world on their own account, and that the Divine Creator has had no part in the process whatsoever. On the other hand he may mean that evolution is a description of the Divine processes, valid within certain limits, which are manifestations of methods rather than of forces. If he says no, he may mean that he denies the evolutionary process outright, or he may mean simply that he is not satisfied with any of the present statements of evolutionary theory. It may be that he has approached evolution by a careful study of Darwin and of Mendel and of Weissmann and of De Vries, and does not feel like committing himself to any compendious statement. If I know that my words are likely to be interpreted in one way while I myself interpret them in another way, how can I escape a spirit of dishonesty if I do not go to the utmost to make myself clear? It is altogether true that many times the Christian prophet has to send forth utterances which are sure to be misunderstood, or utterances which may not be understood for half a century. Nevertheless, there is no justification for our uttering our thought in such fashion as to lead to misunderstanding if there is any way of making ourselves intelligible.

It may be well for us also to remind ourselves often that debate is not the best method for the discovery of truth. Especially in the consideration of social questions from the Christian point of view is it true, that not always does solid intellectual result come out of debate. In such realms the better method is that of discussion, with all parties to the discussion placing before the group their complete thought, not with the idea of carrying a point or of fortifying a position, but with the purpose rather of meeting on common ground for the sake of common advance to forward positions which can be held

by all Christians in common. The Church ought to take the lead in such discussion. We ought by this time to be firmly enough established in our faith in the essential truth of Christianity not to be afraid even of adverse discussion, and not to be always shouting forth our defiance after the manner of the debater. The favorite gesture of the debater is with the clenched fist. Not much truth is arrived at by clenching fists. The finer, subtler shades of spiritual meaning can seldom be communicated at the top of the voice.

In these days the faithful proclamation of the truth by a minister of the gospel is not likely to lead to much persecution. Still, the prophet may just as well be prepared for the fact that he is not likely to receive calls to some pulpits or to be elected to some offices. He is likely to be misquoted and misinterpreted, he is likely to lose some friendships. Some pious souls will look at him with shocked and horrified gaze; but none of this counts if he is setting on high a fresh revelation of important truth.

Appendix

ADDRESS AT THE NAMING OF THE CHARLES MACAULAY STUART CHAPEL BY THE REV- EREND HORACE GREELEY SMITH, D.D.

It is a well established custom for educational institutions to name buildings in honor of individual men. Sometimes the man thus honored is one who has made a distinct contribution in the field of learning to which the building is dedicated, sometimes he is one who has given of his wealth to promote and maintain the school, and sometimes the man chosen is one who has invested his very life in the institution. The Trustees of Garrett Biblical Institute have long intended to follow this well established practice. Frankly, it is our hope that in the years to come these beautiful buildings, as well as the others that must rise alongside of them, will bear the names of those who have served the Christian Church in some distinctive way.

It is my pleasure this afternoon to announce the inauguration of that policy, and to report to you our action. At the last meeting of the Board of Trustees, it was unanimously voted that hereafter this room in which we are now meeting should be known as the Charles Macaulay Stuart Chapel. A tablet has already been placed just outside the door bearing a formal inscription to that effect.

Our joy in taking this step now is greatly increased by the fact that Doctor Stuart's own heart will be gladdened by this expression of love and esteem. Moreover, it will bring to him the satisfaction of knowing that through all the years to come his name, as well as something of his spirit, will be enshrined in this room. There is a certain poetic justice in this action. This room is largely the creation of his mind, and surely is the child of his heart.

This, I am sure, will receive the hearty approval of your mind and heart, and it is hardly necessary that anything more should be said to you, his friends. Yet I have been asked to voice for the Trustees their appreciation of the devoted service as well as the charming Christian character of Doctor Stuart. Well do I know that I must carefully restrain myself in what I say about him. Any undue praise upon my part would probably result in my being summoned into the very presence of that genial gentleman. There I would doubtless meet the fate of that king of the olden day, who was brought into the presence of the saintly Samuel, and hewed "in pieces before the Lord." Some of you, I doubt not, can imagine the sharp play of his racy humor and subtle irony as he thus disposed of me. However, I am going to insist that if this is done, it shall be a private and not a public execution.

For more than thirty years, Doctor Stuart has been officially connected with Garrett Biblical Institute, and for a much longer time has been an intimate and unfailing friend. In 1883, he received his baccalaureate degree, having completed the course of study required of students at that time. After thirteen years spent in the pastorate and editorial work, he was called to become a member of this faculty and to occupy the chair of Sacred Rhetoric. For another period of thirteen years, he served in that position, working in a happy comradeship with his colleagues and in an inspiring fellowship with his students. There is no way of gauging the influence of those years spent in the classroom. One can only imagine the multiplied forces set in motion by the large number of men who went out to become leaders in their varied fields of service, after a period of training under this enriching teacher.

There is time to speak of one and only one aspect of his teaching. He did somehow or other lead his students to look for and to appreciate the beautiful in life. Beauty was one of the chosen "staves" of his own life, and he would have it so with others. In his letter to the Philipians the Apostle Paul implores his readers to think on things that are true, honorable, just, pure, lovely, and of good report. If Doctor Stuart ever preached from that

text, I am sure that the major portion of the sermon dealt with "whatsoever things are lovely," even though he had to violate certain homiletic rules to bring that to pass. Many of the students of those days went from that classroom echoing in their hearts the words of Pilgrim after his illuminating visit at the House of the Interpreter:

"Here have I seen things rare and profitable,
Things pleasant
..... Let me be
Thankful, O good Interpreter, to thee."

This attitude of mind and capacity of heart to know and appreciate the beautiful has constituted a far richer contribution to the life of the church than most of us have realized. When he became a member of this faculty, there still lingered considerable fear of things aesthetic. The church fathers in the stern simplicity of their faith had stripped our churches of most of their beauty, and robbed our liturgies of much of their richness. The beautiful was regarded with suspicion. Doctor Stuart greatly assisted in the movement that is leading us back to a new appreciation of the artistic elements in life. He entered into the varied realms of literature, music and art. In these spheres he moved with easy freedom, appraising all things with a critic's eye, and appropriating their essential values in behalf of the church. Just as these nobly beautiful buildings silently suggest the beauty of holiness, so Doctor Stuart by his teaching and life has led several generations of students not only to look for the beautiful, but to utilize its many expressions in the interpretation of the Christian life.

In 1909 Garrett loaned Doctor Stuart to the church at large to become the editor of the *Northwestern Christian Advocate*. After two years of distinguished service in this work, he returned to the Institute as President, in which post he remained until 1924. At that time he became President Emeritus, and resumed his place as a member of the faculty. The years of his administration were marked by unusual development in every direction. The faculty increased from thirteen to twenty-four; the student body grew from 223 to 392. During this time

these buildings, probably the most beautiful group devoted to theological education in America, were erected. Equally striking progress came in the educational field. The Graduate School and the Diploma Training School were differentiated, greatly to the advantage of both. The courses of study were not only widened and enriched, but reorganized in accord with the demands of modern theological education. A policy of faculty supervision of student preachers was instituted. These and other advances constitute a record of achievement in which any administrator might take just pride.

While we have given this chapel Doctor Stuart's name largely in recognition of this notable service, that was not our only motive. We have done this also because of the manner of man he was. The things he has done, he "ought to have done." To that end was he selected and appointed. They constitute the first mile of his journey with us, and in a sense we compelled him to go that mile. But he also went the second mile, and brought into our fellowship the gracious gift of a singularly rich and resourceful personality. The charm and courtesy of his Christian character have been an unmeasured blessing to increasing numbers through all these years. The serenity of his deeply religious nature has fallen across our lives like an evening benediction. Consequently, while we have admired him for the achievements of these years, we love him for the unique quality of his personality.

We cannot forget the contribution he has made to our lives by his constant good cheer and unfailing sense of humor. Across the waters there is a distinguished churchman who is often referred to as the "Gloomy Dean." Someone asked the caretaker of his cathedral why they called him the gloomy dean. This man shrewdly replied, "He is not gloomy, he is just a Sad Hoptimist." None of us were ever allowed to think that Doctor Stuart was even a sad optimist. He was the glad hearted man among us, who often lightened the load and lighted the way of life by that genial and wholesome pleasantry that seems to be instinctive in his very being.

Doctor Stuart has been able to retain in a remarkable manner the spirit of youth. The years have passed, but they seemed to have made little or no mark on his life.

Even his close friends have been greatly surprised to learn what tales the calendar told concerning his age. They have come to think of him as a sort of Peter Pan, who refused to grow old. At any rate, he has succeeded in keeping the smiles and the sunshine that belong primarily to the period of youth.

These and other gracious qualities of his character have given him a vital leadership through the years. Some men lead by a certain dominating quality that often has a domineering aspect in it. Others lead by the sheer impact of cold intellectual power. Still others lead by the crafty use of the arts and wiles of strategy. Doctor Stuart has led, officially and unofficially, by the very charm of his manhood. He is reported to have said once, when asked how he would lead certain groups in a difficult situation, "A little child shall lead them." In the finest and best sense of that phrase we find the secret of his leadership.

It is considerations of this character and others like them that have led your trustees to designate this room as "The Charles Macaulay Stuart Chapel." We hope it is a fitting recognition of his distinguished service not only to Garrett, but to the church at large.

The Charge to the President

THE CHARGE TO THE PRESIDENT, BY THE REVEREND
JOHN THOMPSON, D.D.

The head of the Church calls men into his ministry, but it is the duty of the church to train them. He called and trained the twelve himself. Now he calls and the church must train. Schools such as Garrett Biblical Institute exist for the purpose of training God-called ministers. You have been chosen for the high, honorable and responsible position of President, and the influence of your personality and life will touch the school at every point. By your courtesy, permit me briefly to indicate some of the things the church expects from her theological institutions.

We need a new emphasis upon the ministry of preaching today. The Bishop of Durham has been bewailing the decline of preaching in the Anglican Church. In the development of socialized churches and varied institutional activities, there is a danger that the supreme importance of preaching be forgotten. Calvin in his "Institutes" says, "If preaching be not reckoned as a sacrament, but parallel with them, it is because it is more, not less than a sacrament." Jesus appointed men to preach. Paul felt himself called to preach Jesus Christ and him crucified. His exhortation to Timothy was, "preach the word." The preacher is the envoy of Christ, an ambassador of God.

In this connection I may be pardoned for suggesting that possibly the professors would be better qualified for the training of preachers if they were also pastors of some suitable church and preaching at least once a week themselves. This would keep their own minds creating in the direction of preaching. It is questionable whether a man who has been out of the pastorate a decade or two is qualified to train men for effective preaching in

these modern times unless he himself has kept in constant practice and vital touch with the life of the church and the needs of a congregation.

Warn the young men in the school against busying themselves too much with minor matters. Nothing must interfere with pulpit preparation. Nothing must be allowed to drain the energies of life. The late Dr. Frank Gunsaulus, one of my best counselors, once said to me: "If I had to begin my ministerial career again I should not even lecture. I should devote my life's energies to preaching." And then, speaking of a mutual friend, he said, "Dr. Jowett pays the price of great preaching."

So may I be permitted, by your courtesy, to enjoin you to instruct the young men to major in preaching. Cultivate a passion for it. Let nothing interfere with their preparation for it. Make them feel that to manufacture alibis for failure is almost an unpardonable sin in a man called to preach. Tell the young men that their youth and social qualities and certain activities may carry them along to about forty, but if, when they have reached that period, they have not laid the foundation for preaching, they will not be in demand by the churches. There is nothing like preaching to hold a man in large ministerial sphere down to the later years of life.

The great commission to the Apostle was, "Feed my lambs." The minister is called to feed men's souls. And, standing here in this presence, and remembering the name of this school, it is proper to remark that to do this he must first expound the Word. This is a biblical institute, and he should be trained so that he can bring out of the treasury of the Word things new and old. He should study to be a luminous expositor of those Scriptures "given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished into all good works."

He will not claim inerrancy for the Word. Human elements must be recognized in it. The priceless treasure is in an earthen vessel. The people to whom he ministers must be helped to see the difference between inspiration and infallibility. They should be taught that the intrinsic authority of truth is not dependent on authorship.

The reformers were confronted with an infallible church, and they met those arrogant claims with the affirmation of an infallible book. But it is very important in these days that the fine distinction be made between infallibility and inspiration. The Book must not be set up as a fetish. The people must be saved from bibliolatry. We have had too many anathemas hurled by untrained men at the heads of devout scholars.

We have traveled far beyond the theories of Baur and the Tübingen school of criticism. We have the works of Ramsay and Moffatt and McGiffert and James Drummond, Lightfoot and Sanday and others. So we have a richer and better book to expound. The grandeur and value and spiritual wealth of this Book of priceless treasure is appreciated now as never before. And we need this clearer light. There is much unrest today, and the moral energies need definite direction. The Bible must be expounded as living literature and the people made to feel that there is in it a message from God for them. This expository preaching should be such as will lead the people to search the Scriptures for themselves.

The minister must know theology. Timothy was exhorted to guard the deposit and "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

We need a restatement of theology, especially of those truths which most vitally touch experience and the doctrines of salvation. The old approach of total depravity can no longer be made. Men no longer believe there is no good in them. According to that old doctrine, all that men could claim was their vice. Yet the inconsistency of this is easily seen when men are asked to respond to gospel appeals, and that very response implies that there is some good in them. The old doctrine which used to be in the very hymn books of the Sunday School made badness natural and goodness foreign to human nature.

Then the old teaching that the least sin merited eternal punishment, and that for God to forgive the innocent must suffer, can no longer be preached. To teach that being divine, the suffering of the Son carried infinite merit, and that God accepted that suffering as an atone-

ment, was once efficacious in the salvation of some of us. But the modern mind regards it as unreasonable, and our theology must commend itself to the reason. It must not misrepresent God. That old doctrine of punishment was a libel on God.

But our people must have their souls nourished with Christian doctrine. We must get back to doctrinal preaching. Thomas Boston is called "Scottish father in God of the Free Church of Scotland." It is recorded that on making a pastoral call he saw on the window sill of one of his parishioners "The Marrow of Modern Divinity," by Edward Fisher. He borrowed the book. It changed his whole ministry. He loaned the book to others. He spoke to his brother ministers about it, and that little incident, finding that book on the window sill, had a far reaching influence on all the religious life of Scotland. Are ministers in making pastoral calls today likely to find books on Christian doctrine on the tables of their parishioners? How many of our people, either young or old, are informed concerning our doctrines? And yet the church is founded on doctrines and our young men must be trained to feed the souls of the people with sound doctrine and reasonable Christian theology.

The old term "cure of souls" was a significant designation for the work of the minister. He is a physician of the soul, and as such he should be as well trained as a physician for the body. In a school like this students should have a good working knowledge of religious psychology. This new science is of inestimable value to the physician of the soul. The soul physician needs more skill today than in former years. Our modern life tends to reduce black and white to gray and to eliminate fine ethical distinctions. There are subtle influences operating on men's moral natures. We have no instruments with which to measure the influence of the moral atmosphere or the pressure of temptation. For the "cure of souls" we must study the laws of the soul.

Then again modern psychology tells us that "interest" is the keynote in our life. The pedagogists recognize this and base their methods of instruction in "interest." Students of youth and educators are building the new arts in education on the principle of interesting the mind.

The preacher must be as scientific as the teacher and be artful in interesting the minds of his hearers. If they are not interested he is simply marking time.

Then, the skillful physician deals with the patients one by one. He makes a diagnosis of each case. In like manner the soul physician cannot afford to neglect pastoral work. For it is here he becomes acquainted with the inner life, domestic circumstances, business difficulties, heavy burdens, fierce conflicts, lacerated souls and broken spirits among his people. In pastoral work he comes into sympathetic relation with them. The physician of the soul cannot afford to neglect it.

When Jesus went through the cities and villages of Galilee he saw "the people as sheep without a shepherd." They were lost, bewildered, burdened, discouraged. And the record is, he was moved with compassion. His soul was filled with infinite sympathy and a great yearning to help them. A literal translation would indicate that his whole frame was shaken with emotion as he beheld them. Are we so shaken today? Have we any such uncontrollable emotion? To cultivate the intellect is not enough; we need young men for the ministry with a warm heart. The masses are in the condition of those ancient Galileans, only worse, with the keener competition and struggle of modern life. Multitudes of them feel God has no relation to their life. God does not care, neither do men. They accuse the church of indifference. They charge us with caring more for the fortunate and well circumstanced. They chide us for not lifting up our voice against injustice and oppression as we should. They even affirm that ministers are in search of the larger and wealthier churches; that they shun the hard fields and the densely crowded sections; that money is placed above men. Can we deny these accusations? Can we show self-sacrificing passion to save men that gives the lie to these imputations? Have we the passion for souls that would lead us to shed blood to rescue the perishing and save the dying and help the unfortunate and lift up the unprivileged?

We are called to be shepherds of souls. That will mean often to leave the ninety and nine and go to the "desert, wild and bare," in the search of the wanderer.

It will mean cross bearing and sacrifice and pouring out of life. Garrett in the past has sent her men to the ends of the earth. They have lifted up the cross in every land under the sky. They have pioneered on the frontiers of the home land. They have invested their lives in the darkest, seamiest sections of the City.

May the sons of Garrett, under your direction, be worthy of the best traditions of your school and measure up to the highest New Testament ideals of the Christian ministry. And remember that what was true of the Master is still true of his followers, that "without shedding of blood there is no remission of sins," and that what Thomas said to Jesus: "Except I shall see in his hands the print of the nails and put my fingers into the print," the world is saying to the ministry today—except we can see the print of his nails in your hands we will not believe your message.

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